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University Edition.

THE  
LIGHT OF ASIA;

OR,

THE GREAT RENUNCIATION.

(MAHABHINISHKRAMANA.)

BEING

THE LIFE AND TEACHING OF GAUTAMA,

PRINCE OF INDIA AND FOUNDER OF BUDDHISM.

*(As Told in Verse by an Indian Buddhist.)*

By EDWIN ARNOLD, M.A.

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**THIS VOLUME**  
**IS DUTIFULLY INSCRIBED TO**  
**THE SOVEREIGN, GRAND MASTER, AND COMPANIONS**  
**OF THE**  
**MOST EXALTED ORDER OF THE STAR OF INDIA**  
**BY**  
**THE AUTHOR.**





## PREFACE

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the following poem I have sought, by the medium of an imaginary Buddhist votary, to depict the life and character and indicate the philosophy of that noble teacher and reformer, Prince Guatama of India, the founder of Buddhism.

A generation ago little or nothing was known in Europe of this great faith of Asia, which had nevertheless existed during twenty-four centuries, and at this time it surpasses, in the number of its followers and the extent of its prevalence, any other form of creed. Four hundred and seventy millions of our race live and die in accordance with the tenets of Gautama; and the spiritual dominions of his ancient teacher extend, at the present time, from the Cape of Good Hope and Ceylon over the whole Eastern Peninsula of Asia, China, Japan, Thibet, Central Asia, Siberia, and as far north as Swedish Lapland. India itself might fairly be regarded as the seat of this magnificent empire of belief, for although the profession of Buddhism has for the most part passed away from the land of its birth, the mark of Guatama's sublime teaching is stamped ineffaceably upon the modern Brahmanism, and the most characteristic customs and convictions of the Hindus are clearly due

to the benign influence of Buddha's precepts. More than the third of mankind, therefore, owe their moral and religious ideas to this illustrious prince, whose personality, though imperfectly revealed in the existing sources of information, cannot but appear the highest, gentlest, holiest, and most beneficent, with one exception, in the history of Thought. Discordant in frequent particulars, and sorely overlaid by corruptions, inventions, and misconceptions, the Buddhistical books yet agree in the one point of recording nothing—no single act or word—which mars the perfect purity and tenderness of this Indian teacher, who united the truest princely qualities with the intellect of a sage and the passionate devotion of a martyr. Even M. Barthélemy, St. Hilaire, totally misjudging, as he does, many points of Buddhism, is well cited by Professor Max Müller as saying of Prince Siddârtha, “*Sa vie n’a point de tache. Son constant héroïsme égale sa conviction ; et si la théorie qu’il préconise est fausse, les exemples personnels qu’il donne sont irréprochables. Il est le modèle achevé de toutes les vertus qu’il prêche ; son abnégation, sa charité, son inaltérable douceur ne se démentent point un seul instant. . . . Il prépare silencieusement sa doctrine par six années de retraite et de méditation ; il la propage par la seule puissance de la parole et de la persuasion pendant plus d’un demi-siècle et quand il meurt entre les bras de ses disciples, c’est avec la sérénité d’un sage qui a pratiqué le bien toute sa vie, et qui est assuré d’avoir trouvé le vrai.*” To

Gautama has consequently been given this stupendous conquest of humanity ; and—though he discountenanced ritual, and declared himself, even when on the threshold of Nirvana, to be only what all other men might become—the love and gratitude of Asia, disobeying his mandate, have given him fervent worship. Forests of flowers are daily laid upon his stainless shrines, and countless millions of lips daily repeat the formula, “I take refuge in Buddha !”

The Buddha of this poem—if, as need not be doubted, he really existed—was born on the borders of Nepaul, about 620 B.C., and died about 543 B.C. at Kusinagara in Oudh. In point of age, therefore, most other creeds are youthful compared with this venerable religion, which has in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good, and the proudest assertion ever made of human freedom. The extravagances which disfigure the record and practice of Buddhism are to be referred to that inevitable degradation which priesthoods always inflict upon great ideas committed to their charge. The power and sublimity of Gautama’s original doctrines should be estimated by their influence, not by their interpreters ; nor by that innocent but lazy and ceremonious church which has arisen on the foundations of the Buddhistic Brotherhood or “Sangha.”

I have put my Poem into a Buddhist’s mouth, because, to appreciate the spirit of Asiatic thoughts, they should be regarded from the Oriental point of view ; and





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# THE LIGHT OF ASIA.

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## BOOK FIRST.

---

“The Scripture of the Saviour of the World,  
Lord Buddha—Prince Siddârtha styled on earth—  
In Earth and Heavens and Hells Incomparable,  
All-honored, Wisest, Best, most Pitiful;  
The Teacher of Nirvâna and the Law.”

Thus came he to be born again for man.

Below the highest sphere four Regents sit  
Who rule our world, and under them are zones  
Nearer, but high, where saintliest spirits dead  
Wait thrice ten thousand years, then live again;  
And on Lord Buddha, waiting in that sky,  
Came for our sakes the five sure signs of berth  
So that the Devas knew the signs, and said  
“Buddha will go again to help the World.”  
“Yea!” spake He, “now I go to help the World  
This last of many times; for birth and death  
End hence for me and those who learn my Law.

I will go down among the Sâkyas,  
Under the southward snows of Himalay,  
Where pious people live and a just King."

That night the wife King Suddhâdana,  
Maya the Queen, asleep beside her Lord,  
Dreamed a strange dream ; dreamed that a star from  
heaven—

Splendid, six-rayed, in color rosy-pearl,  
Whereof the token was an Elephant  
Six-tusked and whiter than Vahuka's milk—  
Shot through the void and, shining into her,  
Entered her womb upon the right. Awaked,  
Bliss beyond mortal mother's filled her breast,  
And over half the earth a lovely light  
Forewent the morn. The strong hills shook ; the  
waves

Sunk lulled ; all flowers that blow by day came forth  
As 'twere high noon ; down to the farthest hells  
Passed the Queen's joy, as when warm sunshine thrills  
Wood-glooms to gold, and into all the deeps  
A tender whisper pierced. "Oh ye," it said,  
"The dead that are to live, the live who die,  
Uprise, and hear, and hope ! Buddha is come !"  
Whereat in Limbos numberless much peace  
Spread, and the world's heart throbbed, and a wind  
blew

With unknown freshness over lands and seas.  
And when the morning dawned, and this was told,

The gray dream-readers said "The dream is good !  
The Crab is in conjunction with the Sun ;  
The Queen shall bear a boy, a holy child  
Of wondrous wisdom, profiting all flesh,  
Who shall deliver men from ignorance,  
Or rule the world, if he will deign to rule."

In this wise was the holy Buddha born.

Queen Maya stood at noon, her days fulfilled,  
Under a Palsa in the Palace-grounds,  
A stately trunk, straight as a temple-shaft,  
With crown of glossy leaves and fragrant blooms ;  
And, knowing the time come—for all things knew—  
The conscious tree bent down its boughs to make  
A bower about Queen Maya's majesty,  
And Earth put forth a thousand sudden flowers  
To spread a couch, while, ready for the bath,  
The rock hard by gave out a limped stream  
Of crystal flow. So brought she forth her child  
Pangless—he having on his perfect form  
The marks, thirty and two, of blessed birth ;  
Of which the great news to the Palace came.  
But when they brought the painted palanquin  
To fetch him home, the bearers of the poles  
Were the four Regents of the Earth, come down  
From Mount Sumeru—they who write men's deeds  
On brazen plates—the Angel of the East,  
Whose hosts are clad in silver robes, and bear

Targets of Pearl: the Angel of the South,  
Whose horsemen, the Kumbhandas, ride blue steeds,  
With sapphire shields: the Angel of the West,  
By Nâgas followed riding steeds blood-red,  
With coral shields: the Angel of the North,  
Environed by his Yakshas, all in gold,  
On yellow horses, bearing shields of gold.  
These, with their pomp invisible, came down  
And took the poles, in caste and outward garb  
Like bearers, yet most mighty gods; and gods  
Walked free with men that day, though men knew  
not:

For Heaven was filled with gladness for Earth's sake,  
Knowing Lord Buddha thus was come again.

But King Suddhâdana wist not of this;

The portents troubled, till his dream-readers  
Augured a Prince of earthly dominance,  
A Chakravartin, such as rise to rule  
Once in each thousand years; seven gifts he has—  
The Chakra-ratna, disc divine; the gem;  
The horse, the Aswa-ratna, that proud steed  
Which tramps the clouds; a snow-white elephant,  
The Hasti-ratna, born to bear his King;  
The crafty Minister, the General  
Unconquered, and the wife of peerless grace,  
The Istri-ratna, lovelier than the Dawn.  
For which gifts looking with this wondrous boy.

The King gave order that his town should keep  
High festival ; therefore the ways were swept,  
Rose-odors sprinkled in the street, the trees  
Were hung with lamps and flags, while merry crowds  
Gaped on the sword-players and posturers,  
The jugglers, charmers, swingers, rope-walkers,  
The nautch-girls in their spangled skirts and bells  
That chime light laughter round their restless feet ;  
The masquers wrapped in skins of bear and deer.  
The tiger-tamers, wrestlers, quail-fighters,  
Beaters of drum and twanglers of the wire,  
Who made the people happy by command.  
Moreover from afar came merchant-men,  
Bringing, on tidings of this birth, rich gifts  
In golden trays ; goat-shawls, and nard and jade,  
Turkises, " evening-sky " tint, woven webs—  
So fine twelve folds hide not a modest face—  
Waist-cloths sewn thick with pearls, and sandal-wood ;  
Homage from tribute cities ; so they called  
Their Prince Savârthasiddh, " All prospering,"  
Briefer, Siddârtha.

'Mongst the strangers came  
A gray-haired saint, Asita, one whose ears,  
Long closed to earthly things, caught heavenly sounds,  
And heard at prayer beneath his peepul-tree  
The Devas singing songs at Buddha's birth.  
Wondrous in lore he was by age and fasts ;  
Him, drawing nigh, seeming so reverend,  
The King saluted, and Queen Maya made



To lay her babe before such holy feet ;  
But when he saw the Prince the old man cried  
" Ah, Queen, not so ! " and thereupon he touched  
Eight times the dust, laid his waste visage there,  
Saying, " O babe ! I worship ! Thou art he !  
I see the rosy light, the foot-sole marks,  
The soft curled tendril of the Swastika,  
The sacred primal signs thirty and two,  
The eighty lesser tokens. Thou art Buddh,  
And thou wilt preach the Law and save all flesh  
Who learn the Lay, though I shall never hear,  
Dying too soon, who lately longed to die ;  
Howbeit I have seen Thee. Know, O King !  
This is that Blossom on our human tree  
Which opens once in many myriad years—  
But opened, fills the world with Wisdom's scent  
And Love's dropped honey ; from thy royal root  
A heavenly Lotus springs : Ah, happy House !  
Yet not all-happy, for a sword must pierce  
Thy bowels for this boy—whilst thou, sweet Queen !  
Dear to all gods and men for this great birth,  
Henceforth art grown too sacred for more woe,  
And life is woe, therefore in seven days  
Painless thou shalt attain the close of pain."

Which fell : for on the seventh evening  
Queen Maya smiling slept, and waked no more,  
Passing content to Trāyastriṃśha-Heaven,  
Where countless Devas worship her and wait

Attendant on that radiant Motherhead.  
 But for the Babe they found a foster-nurse,  
 Princess Mahâprajāpati—her breast  
 Nourished with noble milk the lips of Him  
 Whose lips comfort the Worlds.

When th' eight year passed  
 The careful King bethought to teach his son  
 All that a Prince should learn, for still he shunned  
 The too vast presage of those miracles,  
 The glories and the sufferings of a Buddh.  
 So, in full council of his Ministers,  
 "Who is the wisest man, great sirs," he asked,  
 "To teach my Princee that which a Prince should know?"  
 Whereto gave answer each with instant voice  
 "King! Viswamitra is the wisest one,  
 The farthest-seen in Scriptures, and the best  
 In learning, and the manual arts, and all."  
 Thus Viswamitra came and heard commands;  
 And, on a day found fortunate, the Prince  
 Took up his slate of ox-red sandal-wood,  
 All-beautified by gems around the rim,  
 And sprinkled smooth with dust of emery,  
 These took he, and his writing-stick, and stood  
 With eyes bent down before the Sage, who said,  
 "Child, write this Scripture," speaking slow the verse  
 "*Gâyatrî*" named, which only High-born hear:—

"Om, tatsaviturvarenyam  
 Bhargo devasya dhimahi  
 Dhiyo yo na prachodayât."

"Acharya, I write," meekly replied  
 The Prince, and quickly on the dust he drew—  
 Not in one script, but many characters—  
 The sacred verse ; Nagri and Dakshin, Nî,  
 Mangal, Parusha, Yava, Tirthi, Uk,  
 Darad, Sikhyani, Mana, Madhyachar,  
 The pictured writings and the speech of signs,  
 Tokens of cave-men and the sea-peoples,  
 Of those who worship snakes beneath the earth,  
 And those who flame adore and the sun's orb,  
 The Magians and the dwellers on the mounds ;  
 Of all the nations all strange scripts he traced  
 One after other with his writing-stick,  
 Reading the master's verse in every tongue ;  
 And Viswamitra said, " It is enough,  
 Let us to numbers.

After me repeat  
 Your numeration till we reach the Lakh,  
 One, two, three, four, to ten, and then by tens  
 To hundreds, thousands." After him the child  
 Named digits, decads, centuries ; nor paused,  
 The round lakh reached, but softly murmured on  
 "Then comes the kôti, nahut, ninnahut,  
 Khamba, viskhamba, abab, attata,  
 To kumuds, gundhikas, and utpalas,  
 By pundarikas unto padumas,  
 Which last is how you count the utmost grains  
 Of Hastagiri ground to finest dust ;  
 But beyond that a numeration is,

The Kâtha, used to count the stars of night ;  
 The Kôti-Kâtha, for the ocean drops ;  
 Ingga, the calculus of circulars ;  
 Sarvanikhepa, by the which you deal  
 With all the sands of Gunga, till we come  
 To Antah-Kalpas, where the unit is  
 The sands of ten crore Gungas. If one seeks  
 More comprehensive scale, th' arithmic mounts  
 By the Asankya, which is the tale  
 Of all the drops that in ten thousand years  
 Would fall on all the worlds by daily rain ;  
 Thence unto Maha Kalpas, by the which  
 The Gods compute their future and their past."

" 'Tis good," the Sage rejoined, " Most noble Prince,  
 If these thou know'st, needs it that I should teach  
 The mensuration of the lineal ? "

Humbly the boy replied, " Acharya ! "

" Be pleased to hear me. Paramânus ten  
 A parasukshma make ; ten of those build  
 The trasarene, and seven trasarenes  
 One mote's-length floating in the beam, seven motes  
 The whisker-point of mouse, and ten of these  
 One likhya ; likhyas ten a yuka, ten  
 Yukas a heart of barley, which is held  
 Seven times a wasp-waist ; so unto the grain  
 Of mung and mustard and the barley-corn,  
 Whereof ten give the finger-joint, twelve joints  
 The span, wherefrom we reach the cubit, staff,

Bow-length, lance-length ; while twenty lengths of  
lance

Mete what is named a 'breath,' which is to say  
Such space as man may stride with lungs once filled,  
Whereof a gow is forty, four times that  
A yôjana ; and, Master ! if it please,  
I shall recite how many sun-motes lie  
From end to end within a yôjana."

Thereat, with instant skill, the little Prince  
Pronounced the total of the atoms true.  
But Viswamitra heard it on his face  
Prostrate before the boy ; "For thou," he cried,  
"Art Teacher of thy teachers—thou, not I,  
Art Gûrû. Oh, I worship thee, sweet Prince !  
That comest to my school only to show  
Thou knowest all without the books, and know'st  
Fair reverence besides."

Which reverence  
Lord Buddha kept to all his schoolmasters,  
Albeit beyond their learning taught ; in speech  
Right gentle, yet so wise ; princely of mien,  
Yet softly-mannered ; modest, deferent,  
And tender-hearted, though of fearless blood ;  
No bolder horseman in the youthful band  
E'er rode in gay chase of the shy gazelles ;  
No keener driver of the chariot  
In mimic contest scoured the Palace-courts ;  
Yet in mid-play the boy would ofttimes pause,  
Letting the deer pass free ; would ofttimes yield

His half-won race because the laboring steeds  
Fetched painful breath ; or if his princely mates  
Saddened to lose, or if some wistful dream  
Swept o'er his thoughts. And ever with the years  
Waxed this compassionateness of our Lord,  
Even as a great tree grows from two soft leaves  
To spread its shade afar ; but hardly yet  
Knew the young child of sorrow, pain, or tears,  
Save as strange names for things not felt by kings,  
Nor ever to be felt. But it befell  
In the Royal garden on a day of spring,  
A flock of wild swans passed, voyaging north  
To their nest-places on Himâla's breast.  
Calling in love-notes down their snowy line  
The bright birds flew, by fond love piloted ;  
And Devadatta, cousin of the Prince,  
Pointed his bow, and loosed a willful shaft  
Which found the wide wing of the foremost swan  
Broad spread to glide upon the free blue road,  
So that it fell, the bitter arrow fixed,  
Bright scarlet blood-gouts staining the pure plumes,  
Which seeing, Prince Siddârtha took the bird  
Tenderly up, rested it in his lap—  
Sitting with knees crossed, as Lord Buddha sits—  
And, soothing with a touch the wild thing's fright,  
Composed its ruffled vans, calmed its quick heart,  
Caressed it into peace with light kind palms  
As soft as plantain leaves an hour unrolled ;  
And while the left hand held, the right hand drew

The cruel steel forth from the wound and laid  
Cool leaves and heeling honey on the smart.  
Yet all so little knew the boy of pain  
That curiously into his wrist he pressed  
The arrow's barb, and winced to feel it sting,  
And turned with tears to soothe his bird again.

Then some one came who said, "My Prince hath  
shot

A swan, which fell among the roses here,  
He bids me pray you send it. Will you send?"  
"Nay," quoth Siddârtha, "if the bird were dead  
To send it to the slayer might be well,  
But the swan lives; my cousin hath but killed  
The god-like speed which throbbed in this white  
wing."

And Devadatta answered, "The wild thing,  
Living or dead, is his who fetched it down;  
'Twas no man's in the clouds, but fall'n 'tis mine,  
Give me my prize, fair Cousin." Then our Lord  
Laid the swan's neck beside his own smooth cheek  
And gravely spake, "Say no! the bird is mine,  
The first of myriad things which shall be mine  
By right of mercy and love's lordliness.  
For now I know, by what within me stirs,  
That I shall teach compassion unto men  
And be a speechless world's interpreter,  
Abating this accursed flood of woe,  
Not man's alone; but, if the Prince disputes,  
Let him submit this matter to the wise

And we will wait their word." So was it done ;  
In full divan the business had debate,  
And many thought this thing and many that,  
Till there arose an unknown priest who said  
" If life be aught, the savior of a life  
Owns more the living thing than he can own  
Who sought to slay—the slayer spoils and wastes,  
The cherisher sustains, give him the bird :"  
Which judgement all found just ; but when the King  
Sought out the sage for honor, he was gone ;  
And some one saw a hooded snake glide forth—  
The gods come oft-times thus ! So our Lord Buddh  
Began his works of mercy.

Yet not more  
Knew he as yet of grief than that one bird's,  
Which, being healed, went joyous to its kind.  
But on another day the King said, " Come,  
Sweet son ! and see the pleasance of the spring,  
And how the fruitful earth is wooed to yield  
Its riches to the reaper ; how my realm—  
Which shall be thine when the piles flames for me—  
Feeds all its mouths and keeps the King's chest filled.  
Fair is the season with new leaves, bright blooms,  
Green grass, and cries of plow-time." So they roge  
Into a land of wells and gardens, where,  
All up and down the rich red loam, the steers  
Strained their strong shoulders in the creaking yoke  
Dragging the plows ; the fat soil rose and rolled  
In smooth dark waves back from the plow ; who drove



Planted both feet upon the leaping share  
To make the furrow deep ; among the palms  
The twinkling of the rippling water rang,  
And where it ran the glad earth 'bordered it  
With balsams and the spears of lemon-grass.  
Elsewhere were sowers who went forth to sow ;  
And all the jungle laughed with nesting-songs,  
And all the thickets rustled with small life  
Of lizard, bee, beetle, and creeping things  
Pleased at the spring-time. In the mango-sprays  
The sun-birds flashed ; alone at his green forge  
Toiled the loud coppersmith ; bee-eaters hawked  
Chasing the purple butterflies ; beneath,  
Striped squirrels raced, the mynas perked and picked,  
The nine brown sisters chatted in the thorn,  
The pied fish-tiger hung above the pool,  
The egrets stalked among the buffaloes,  
The kites sailed circles in the golden air ;  
About the painted temple peacocks flew,  
The blue doves cooed from every well, far off  
The village drums beat for some marriage-feast ;  
All things spoke peace and plenty, and the Prince  
Saw and rejoiced. But, looking deep, he saw  
The thorns which grow upon this rose of life :  
How the swart peasant sweated for his wage,  
Toiling for leave to live ; and how he urged  
The great-eyed oxen through the flaming hours,  
Goading their velvet flanks : then marked he, too,  
How lizard fed on ant, and snake on him,

And kite on both ; and how the fish-hawk robbed  
The fish-tiger of that which it had seized ;  
The shrike chasing the bulbul, which did chase  
The jeweled butterflies ; till everywhere  
Each slew a slayer and in turn was slain,  
Life living upon death. So the fair show  
Veiled one vast, savage, grim conspiracy  
Of mutual murder, from the worm of man,  
Who himself kills his fellow ; seeing which—  
The hungry plowman and his laboring kine,  
Their dewlaps blistered with the bitter yoke,  
The rage to live which makes all living strife—  
The Prince Siddârtha sighed. “ Is this,” he said,  
“ That happy earth they brought me forth to see ?  
How salt with sweat the peasant’s bread ! how hard  
The oxen’s service ! in the brake now fierce  
The war of weak and strong ! i’ th’ air what plots !  
No refuge e’en in water. Go aside  
A space, and let me muse on what ye show.”  
So saying, the good Lord Buddha seated him  
Under a jambu-tree, with ankles crossed—  
As holy statues sit—and first began  
To meditate this deep disease of life,  
What its far source and whence its remedy.  
So vast a pity filled him, such wide love  
For living things, such passion to heal pain,  
That by their stress his princely spirit passed  
To ecstasy, and, purged from mortal taint  
Of sense and self, the boy attained thereat

Dhyâna, first step of "the path."

There flew  
High overhead that hour five holy ones,  
Whose free wings faltered as they passed the tree.  
"What power superior draws us from our flight?"  
They asked, for spirits feel all force divine,  
And know the sacred presence of the pure.  
Then, looking downward, they beheld the Buddh  
Crowned with rose-hued aureole, intent  
On thoughts to save; while from the grove a voice  
Cried, "Rishis! this is He shall help the world,  
Descend and worship." So the Bright Ones came  
And sang a song of praise, folding their wings,  
Then journeyed on, taking good news to Gods.

But certain from the King seeking the Prince  
Found him still musing, though the noon was past,  
And the sun hastened to the western hills:  
Yet, while all shadows moved, the jambu-tree's  
Stayed in one quarter, overspreading him,  
Lest the sloped rays should strike that sacred head;  
And he who saw this sight heard a voice say,  
Amid the blossoms of the rose-apple,  
"Let be the King's son! till the shadow goes  
Forth from his heart my shadow will not shift."

BOOK SECOND.

---

Now, when our Lord was come to eighteen years,  
The King commanded that there should be built  
Three stately houses, one of hewn square beams  
With cedar lining, warm for winter days;  
One of veined marbles, cool for summer heat;  
And one of burned bricks, with blue tiles bedecked,  
Pleasant at seed-time, when the champaks bud—  
Subha, Suramma, Ramma, were their names.  
Delicious gardens round about them bloomed,  
Streams wandered wild and musky thickets stretched,  
With many a bright pavilion and fair lawn  
In midst of which Siddârtha strayed at will,  
Some new delight provided every hour;  
And happy hours he knew, for life was rich,  
With youthful blood at quickest; yet still came  
The shadows of his meditation back,  
As the lake's silver dulls with driving clouds.

Which the King marking, called his Ministers :  
“Bethink ye, sirs ! how the old Rishi spake,”  
He said, “and what my dream-readers foretold.

This boy, more dear to me than mine heart's blood,  
Shall be of universal dominance,  
Trampling the neck of all his enemies,  
A King of kings—and this is in my heart—  
Or he shall tread the sad and lowly path  
Of self-denial and of pious pains,  
Gaining who knows what good, when all is lost  
Worth keeping; and to this his wistful eyes  
Do still incline amid my palaces.  
But ye are sage, and ye will counsel me;  
How may his feet be turned to that proud road  
Where they should walk, and all fair signs come true  
Which gave him Earth to rule, if he would rule?"

The eldest answered, "Maharaja! love  
Will cure these thin distempers; weave the spell  
Of woman's wiles about his idle heart.  
What knows this noble boy of beauty yet,  
Eyes that make heaven forgot, and lips of balm?  
Find him soft wives and pretty playfellows;  
The thoughts ye cannot stay with brazen chains  
A girl's hair lightly binds."

And all thought good,  
But the King answered, "If we seek him wives,  
Love chooseth oftentimes with another eye;  
And if we bid range Beauty's garden round,  
To pluck what blossom pleases, he will smile  
And sweetly shun the joy he knows not of."  
Then said another, "Roams the barasingh

Until the fated arrow flies ; for him,  
As for less lordly spirits, some one charms,  
Some face will seem a Paradise, some form  
Fairer than pale Dawn when she wakes the world.  
This do, my King ! Command a festival  
Where the realm's maids shall be competitors  
In youth and grace, and sports that Sâkyas use.  
Let the Prince give the prizes to the fair,  
And, when the lovely victors pass his seat,  
There shall be those who mark if one or two  
Change the fixed sadness of his tender cheek ;  
So we may chose for Love with Love's own eyes,  
And cheat his Highness into happiness.”  
This thing seemed good ; wherefore upon a day  
The-criers bade the young and beautiful  
Pass to the palace, for 'twas in command  
To hold a court of pleasure, and the Prince  
Would give the prizes, something rich for all,  
The richest for the fairest judged. So flocked  
Kapilavastu's maidens to the gate,  
Each with her dark hair newly smoothed and bound,  
Eyelashes lusted with the soorma-stick,  
Fresh-bathed and scented ; all in shawls and cloths  
Of gayest ; slender hands and feet new-stained  
With crimson, and the tilka-spots stamped bright.  
Fair show it was of all those Indian girls  
Slow-pacing past the throne with large black eyes  
Fixed on the ground, for when they saw the Prince  
More than the awe of Majesty made beat

Their fluttering hearts, he sate so passionless,  
Gentle, but so beyond them. Each maid took  
With down-dropped lids her gift, afraid to gaze ;  
And if the people hailed some lovelier one  
Beyond her rivals worthy royal smiles,  
She stood like a scared antelope to touch  
The gracious hand, then fled to join her mates  
Trembling at favor, so divine he seemed,  
So high and saint-like and above her world.  
Thus filed they, one bright maid after another,  
The city's flowers, and all this beauteous march  
Was ending and the prizes spent, when last  
Came young Yasôdhara, and they that stood  
Nearest Siddârtha saw the princely boy  
Start, as the radiant girl approached. A form  
Of heavenly mold ; a gait like Parvati's ;  
Eyes like a hind's in love-time, face so fair  
Words cannot paint its spell ; and she alone  
Gazed full—folding her palms across her breasts—  
On the boy's gaze, her stately neck unbent.  
“ Is there a gift for me ? ” she asked, and smiled.  
“ The gifts are gone,” the Prince replied, “ yet take  
This for amends, dear sister, of whose grace  
Our happy city boasts ; ” therewith he loosed  
The emerald necklet from his throat, and clasped  
Its green beads round her dark and silk-soft waist ;  
And their eyes mixed, and from the look sprang love.

Long after—when enlightenment was full—

Lord Buddha—being prayed why thus his heart  
Took fire at first glance of the Sâkya girl,  
Answered, “ We were not strangers, as to us  
And all it seemed ; in ages long gone by  
A hunter’s son, playing with forest girls  
By Yamun’s springs, where Nandadevi stands,  
Sate umpire while they raced beneath the firs  
Like hares at eve that run their playful rings ;  
One with flower-stars crowned he, one with long  
plumes

Plucked from eyed pheasant and the jungle-cock,  
One with fir-apples ; but who ran the last  
Came first for him, and unto her the boy  
Gave a tame fawn and his heart’s love beside.  
And in the wood they lived many glad years,  
And in the wood they undivided died.  
Lo ! as hid seed shoots after rainless years,  
So good and evil, pains and pleasures, hates  
And loves, and all dead deeds, come forth again  
Bearing bright leaves or dark, sweet fruit or sour.  
Thus I was he and she Yasôdhara ;  
And while the wheel of birth and death turns round,  
That which hath been must be between us two.”

But they who watched the Prince at prize-giving  
Saw and heard all, and told the careful King  
How sate Siddârtha heedless, till there passed  
Great Suprabuddha’s child, Yasôdhara ;  
And how—at sudden sight of her—he changed,



And how she gazed on him and he on her,  
And of the jewel-gift, and what beside  
Passed in their speaking glance.

The fond King smiled :

“Look! we have found a lure; take counsel now  
To fetch therewith our falcon from the clouds.  
Let messengers be sent to ask the maid  
In marriage for my son.” But it was law  
With Sâkyas, when any asked a maid  
Of noble house, fair and desirable,  
He must make good his skill in martial arts  
Against all suitors who should challenge it;  
Nor might this custom break itself for kings.  
Therefore her father spake: “Say to the King,  
The child is sought by princes far and near;  
If thy most gentle son can bend the bow,  
Sway sword, and back a horse better than they,  
Best would he be in all and best to us:  
But how shall this be, with his cloistered ways?”  
Then the King’s heart was sore, for now the Prince  
Begged sweet Yasôdhara for wife—in vain,  
With Devadatta foremost at the bow,  
Ardjuna master of all fiery steeds,  
And Nanda chief in sword-play; but the Prince  
Laughed low and said, “These things, too, I have  
learned;  
Make proclamation that thy son will meet  
All comers at their chosen games. I think  
I shall not lose my love for such as these.”

So 'twas given forth that on the seventh day  
The Prince Siddârtha summoned whoso would  
To match with him in feats of manliness,  
The victor's crown to be Yasôdhara.

Therefore, upon the seventh day, there went  
The Sâkya lords and town and country round  
Unto the maidân ; and the maid went too  
Amid her kinsfolk, carried as a bride,  
With music, and with litters gayly dight,  
And gold-horned oxen, flower-caparisoned.  
Whom Devadatta claimed, of royal line,  
And Nanda and Ardjuna, noble both,  
The flower of all youths there, till the Prince came  
Riding his white horse Kantaka, which neighed,  
Astonished at this great strange world without :  
Also Siddârtha gazed with wondering eyes  
On all those people born beneath the the throne,  
Otherwise housed than kings, otherwise fed,  
And yet so like—perchance—in joys and griefs.  
But when the Prince saw sweet Yasôdhara,  
Brightly he smiled, and drew his silken rein,  
Leaped to the earth from Kantaka's broad back,  
And cried, " He is not worthy of this pearl  
Who is not worthiest ; let my rivals prove  
If I have dared too much in seeking her."  
Then Nanda challenged for the arrow-test  
And set a brazen drum six gows away,  
Ardjuna six and Devadatta eight ;

But Prince Siddârtha bade them set his drum  
Ten gows from off the line, until it seemed  
A cowry-shell for target. Then they loosed,  
And Nanda pierced his drum, Ardjuna his,  
And Devadatta drove a well-aimed shaft  
Through both sides of his mark, so that the crowd  
Marvelled and cried ; and sweet Yasôdhara  
Dropped the gold sari o'er her fearful eyes,  
Lest she should see her Prince's arrow fail.  
But he, taking their bow of lacquered cane,  
With sinews bound, and strung with silver wire,  
Which none but stalwart arms could draw a span,  
Thrummed it—low laughing—drew the twisted string  
Till the horns kissed, and the thick belly snapped :  
“That is for play, not love,” he said ; “hath none  
A bow more fit for Sâkya lords to use ?”  
And one said, “There is Sinhahânu's bow,  
Kept in the temple since we know not when,  
Which none can string, nor draw if it be strung.”  
“Fetch me,” he cried, “that weapon of a man !”  
They brought the ancient bow, wrought of black  
steel,  
Laid with gold tendrils on its branching curves  
Like bison-horns ; and twice Siddârtha tried  
Its strength across his knee, then spake—“Shoot now  
With this, my cousins !” but they could not bring  
The stubborn arms a hand's-breadth nigher use ;  
Then the Prince, lightly leaning, bent the bow,  
Slipped home the eye upon the notch, and twanged

Sharply the cord, which, like an eagle's wing  
Thrilling the air, sang forth so clear and loud  
That feeble folk at home that day inquired  
"What is this sound?" and people answered them,  
"It is the sound of Sinhabânu's bow,  
Which the King's son has strung and goes to shoot;"  
Then sitting fair a shaft, he drew and loosed,  
And the keen arrow clove the sky, and drave  
Right through that farthest drum, nor stayed its  
flight,  
But skimmed the plain beyond, past reach of eye.

Then Devadatta challenged with the sword,  
And clove a Talas-tree six fingers thick;  
Ardjuna seven; and Nanda cut through nine;  
But two such stems together grew, and both  
Siddârtha's blade shred at one flashing stroke,  
Keen, but so smooth that the straight trunks upstood,  
And Nanda cried, "His edge turned!" and the maid  
Trembled anew seeing the trees erect,  
Until the Devas of the air, who watched,  
Blew light breaths from the south, and both green  
crowns  
Crashed in the sand, clean-felled.

Then brought they steeds,  
High-mettled, nobly-bred, and three times scoured  
Around the maidân, but white Kantaka  
Left even the fleetest far behind—so swift,  
That ere the foam fell from his mouth to earth

Twenty spear-lengths he flew ; but Nanda said,  
“ We too might win with such as Kantaka ;  
Bring an unbroken horse, and let men see  
Who best can back him.” So the syces brought  
A stallion dark as night, led by three chains,  
Fierce-eyed, with nostrils wide and tossing mane,  
Unshod, unsaddled, for no rider yet  
Had crossed him. Three times each young Sākya  
Sprang to his mighty back, but the hot steed  
Furiously reared, and flung them to the plain  
In dust and shame ; only Ardjuna held  
His seat awhile, and, bidding loose the chains,  
Lashed the black flank, and shook the bit, and held  
The proud jaws fast with grasp of master-hand,  
So that in storms of wrath and rage and fear  
The savage stallion circled once the plain  
Half-tamed ; but sudden turned with naked teeth,  
Gripped by the foot Ardjuna, tore him down,  
And would have slain him, but the grooms ran in  
Fettering the maddened beast. Then all men cried  
“ Let not Siddārtha meddle with this Bhût,  
Whose liver is a tempest, and his blood  
Red flame ;” but the Prince said, “ Let go the chains,  
Give me his forelock only,” which he held  
With quiet grasp, and, speaking some low word,  
Laid his right palm across the stallion’s eyes,  
And drew it gently down the angry face,  
And all along the neck and panting flanks,  
Till men astonished saw the night-black horse

Sink his fierce crest and stand subdued and meek,  
As though he knew our Lord and worshiped him  
Nor stirred he while Siddârtha mounted, then  
Went soberly to touch of knee and rein  
Before all eyes, so that the people said,  
"Strive no more, for Siddârtha is the best."

And all the suitors answered "He is best!"  
And Suprabuddha, father of the maid,  
Said, "It was in our hearts to find thee best,  
Being dearest, yet what magic taught thee more  
Of manhood 'mid thy rose-bowers and thy dreams  
Than war and chase and world's work bring to these?  
But wear, fair Prince, the treasure thou hast won."  
Then at a word the lovely Indian girl  
Rose from her place above the throng, and took  
A crown of môgra-flowers and lightly drew  
The veil of black and gold across her brow,  
Proud pacing past the youths, until she came  
To where Siddârtha stood in grace divine,  
New lighted from the night-dark steed, which bent  
Its strong neck meekly underneath his arm.  
Before the Prince lowly she bowed, and bared  
Her face celestial beaming with glad love;  
Then on his neck she hung the fragrant wreath,  
And on his breast she laid her perfect head,  
And stooped to touch his feet with proud glad eyes,  
Saying, "Dear Prince, behold me, who am thine!"  
And all the throng rejoiced, seeing them pass

Hand fast in hand, and heart beating with heart,  
The veil of black and gold drawn close again.

Long after—when enlightenment was come—  
They prayed Lord Buddha touching all, and why  
She wore this black and gold, and stepped so proud.  
And the World-honored answered, “Unto me  
This was unknown, albeit it seemed half known ;  
For while the wheel of birth and death turns round,  
Past things and thoughts, and buried lives come  
back.

I now remember, myriad years ago,  
What time I roamed Himâla's hanging woods,  
A tiger, with my striped and hungry kind ;  
I, who am Buddh, couched in the kusa grass  
Gazing with green blinked eyes upon the herds  
Which pastured near and nearer to their death  
Round my day-lair ; or underneath the stars  
I roamed for prey, savage, insatiable,  
Sniffing the paths for track of man and deer.  
Amid the beasts that were my fellows then,  
Met in deep jungle or by reedy jheel,  
A tigress, comeliest of the forest, set  
The males at war ; her hide was lit with gold,  
Black-broidered like the veil Yasôdhara  
Wore for me ; hot the strife waxed in that wood  
With tooth and claw, while underneath a neem  
The fair beast watched us bleed, thus fiercely wooed.  
And I remember, at the end she came

Snarling past this and that torn forest-lord  
Which I had conquered, and with fawning jaws  
Licked my quick-heaving flank, and with me went  
Into the wild with proud steps, amorously.  
The wheel of birth and death turns low and high."

Therefore the maid was given unto the Prince  
A willing spoil ; and when the stars were good—  
Mesha, the Red Ram, being Lord of heaven—  
The marriage feast was kept, as Sâkyas use,  
The golden gadi set, the carpet spread,  
The wedding garlands hung, the arm-threads tied,  
The sweet cake broke, the rice and attar thrown,  
The two straws floated on the reddenened milk,  
Which, coming close, betokened "love till death ;"  
The seven steps taken thrice around the fire,  
The gifts bestowed on holy men, the alms  
And temple offerings made, the mantras sung,  
The garments of the bride and bridegroom tied.  
Then the gray father spake : "Worshipful Prince,  
She that was ours henceforth is only thine ;  
Be good to her, who hath her life in thee."  
Wherewith they brought home sweet Yasôdhara,  
With songs and trumpets, to the Prince's arms,  
And love was all in all.

Yet not to love  
Alone trusted the King ; love's prison-house  
Stately and beautiful he bade them build,  
So that in all the earth no marvel was



Like Vishramvan, the Prince's pleasure-place.  
Midway in those wide palace-grounds there rose  
A verdant hill whose base Rohini bathed,  
Murmuring adown from Himalay's broad feet,  
To bear its tribute into Gunga's waves.  
Southward a growth of tamarind trees and sâl,  
Thick set with pale sky-colored ganthi flowers,  
Shut out the world, save if the city's hum  
Came on the wind no harsher than when bees  
Hum out of sight in thickets. Northward soared  
The stainless ramps of huge Himâla's wall,  
Ranged in white ranks against the blue—untrod,  
Infinite, wonderful—whose uplands vast,  
And lifted universe of crest and crag,  
Shoulder and shelf, green slope and icy horn,  
Riven ravine, and splintered precipice  
Led climbing thought higher and higher, until  
It seemed to stand in heaven and speak with gods.  
Beneath the snows dark forests spread, sharp laced  
With leaping cataracts and veiled with clouds :  
Lower grew rose-oaks and the great fir groves  
Where echoed pheasant's call and panther's cry,  
Clatter of wild sheep on the stones, and scream  
Of circling eagles : under these the plain  
Gleamed like a praying-carpet at the foot  
Of those divinest altars. Fronting this  
The builders set the bright pavilion up,  
Fair-planted on the terraced hill, with towers  
On either flank and pillared cloisters round.

Its beams were carved with stories of old time—  
Radha and Krishna and the sylvan girls—  
Sita and Hanuman and Draupadi ;  
And on the middle porch God Ganesha,  
With disc and hook—to bring wisdom and wealth—  
Propitious sate, wreathing his sidelong trunk.  
By winding ways of garden and of court  
The inner gate was reached, of marble wrought,  
White with pink veins ; the lintel lazuli,  
The threshold alabaster, and the doors  
Sandal-wood, cut in pictured panelling ;  
Whereby to lofty halls and shadowy bowers  
Passed the delighted foot, on stately stairs,  
Through latticed galleries, 'neath painted roofs  
And clustering columns, where cool fountains—fringed  
With lotus and nelumbo—danced, and fish  
Gleamed through their crystal, scarlet, gold, and  
blue.

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Great-eyed gazelles in sunny alcoves browsed  
The blown red roses ; birds of rainbow wing  
Fluttered among the palms ; doves, green and gray,  
Built their safe nests on gilded cornices ;  
Over the shining pavements peacocks drew  
The splendors of their trains, sedately watched  
By milk-white herons and the small house-owls.  
The plum-necked parrots swung from fruit to fruit ;  
The yellow sunbirds whirled from bloom to bloom,  
The timid lizards on the lattice basked  
Fearless, the squirrels ran to feed from hand,

For all was peace : the shy black snake, that gives  
Fortune to households, sunned his sleepy coils  
Under the moon flowers, where the musk-deer played,  
And brown-eyed monkeys chattered to the crows.  
And all this house of love was peopled fair  
With sweet attendance, so that in each part  
With lovely sights were gentle faces found,  
Soft speech and willing service, each one glad  
To gladden, pleased at pleasure, proud to obey ;  
Till life glided beguiled, like a smooth stream  
Banked by perpetual flow'rs, Yasôdhara  
Queen of the enchanting Court.

But innermost,  
Beyond the richness of those hundred halls,  
A secret chamber lurked, where skill had spent  
All lovely fantasies to lull the mind.  
The entrance of it was a cloistered square—  
Roofed by the sky, and in the midst a tank—  
Of milky marble built, and laid with slabs  
Of milk-white marble ; bordered round the tank  
And on the steps, and all along the frieze  
With tender inlaid work of agate-stones.  
Cool as to tread in summer-time on snows  
It was to loiter there ; the sunbeams dropped  
Their gold, and, passing into porch and niche,  
Softened to shadows, silvery, pale, and dim,  
As if the very Day paused and grew Eve  
In love and silence at that bower's gate ;  
For there beyond the gate the chamber was,

Beautiful, sweet ; a wonder of the world !  
Soft light from perfumed lamps through windows  
fell  
Of nakre and stained stars of lucent film  
On golden cloths outspread, and silken beds,  
And heavy splendor of the purdah's fringe,  
Lifted to take only the loveliest in.  
Here, whether it was night or day none knew,  
For always streamed that softened light, more bright  
Than sunrise, but as tender as the eve's ;  
And always breathed sweet airs, more joy-giving  
Than morning's, but as cool as midnight's breath ;  
And night and day lutes sighed, and night and day  
Delicious foods were spread, and dewy fruits,  
Sherbets new chilled with snows of Himalay,  
And sweetmeats made of subtle daintiness,  
With sweet tree-milk in its own ivory cup.  
And night and day served there a chosen band  
Of nautch girls, cup-bearers, and cymballers,  
Delicate, dark-browed ministers of love,  
Who fanned the sleeping eyes of the happy Prince  
And when he waked, led back his thoughts to bliss  
With music whispering through the blooms, and  
charm  
Of amorous song and dreamy dances, linked  
By chime of ankle-bells and wave of arms  
And silver vina-strings ; while essences  
Of musk and champak and the blue haze spread  
From burning spices soothed his soul again

To drowse by sweet Yasôdhara ; and thus  
Siddârtha lived forgetting.

Furthermore,  
The king commanded that within those walls  
No mention should be made of death or age,  
Sorrow, or pain, or sickness. If one drooped  
In the lovely Court—her dark glance dim, her feet  
Faint in the dance—the guiltless criminal  
Passed forth an exile from that Paradise,  
Lest he should see and suffer at her woe.  
Bright-eyed intendants watched to execute  
Sentence on such as spake of the harsh world  
Without, where aches and plagues were, tears and  
fears,  
And wail of mourners, and grim fume of pyres.  
'Twas treason if a thread of silver strayed  
In tress of singing-girl or nautch-dancer ;  
And every dawn the dying rose was plucked,  
The dead leaves hid, all evil sights removed :  
For said the King, " If he shall pass his youth  
Far from such things as move to wistfulness,  
And brooding on the empty eggs of thought,  
The shadow of this fate, too vast for man,  
May fade, belike, and I shall see him grow  
To that greater stature of fair sovereignty  
When he shall rule all lands—if he will rule—  
The King of kings and glory of his time."

Wherefore, around that pleasant prison-house—

Where love was gaoler and delights its bars,  
But far removed from sight—the King bade build  
A massive wall, and in the wall a gate  
With brazen folding-doors, which but to roll  
Back on their hinges asked a hundred arms ;  
Also the noise of that prodigious gate  
Opening, was heard full half a yôjana.  
And inside this another gate he made,  
And yet within another—through the three  
Must one pass if he quit that Pleasure-house.  
Three mighty gates there were, bolted and barred,  
And over each was set a faithful watch ;  
And the King's order said, " Suffer no man  
To pass the gates, though he should be the Prince :  
This on your lives—even though it be my son."

BOOK THIRD.

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In which calm home of happy life and love  
Ligged our Lord Buddha, knowing not of woe,  
Nor want, nor pain, nor plague, nor age, nor death,  
Save as when sleepers roam dim seas in dreams,  
And land aweared on the shores of day,  
Bringing strange merchandise from ~~that~~ black  
voyage.

Thus oftentimes when he lay with gentle head  
Lulled on the dark breasts of Yasôdhara,  
Her fond hands fanning slow his sleeping lids,  
He would start up and cry, "My world! Oh, world!  
I hear! I know! I come!" And she would ask,  
"What ails my Lord?" with large eyes terror-struck:  
For at such times the pity in his look  
Was awful, and his visage like a god's.  
Then would he smile again to stay her tears,  
And bid the vinas sound; but once they set  
A stringed gourd on the sill, there where the wind  
Could linger o'er its notes and play at will—  
Wild music makes the wind on silver strings—  
And those who lay around heard only that;

But Prince Siddârtha heard the Devas play,  
And to his ears they sang such words as these :

“ We are the voices of the wandering wind,  
Which moan for rest and rest can never find ;  
Lo ! as the wind is so is mortal life,  
A moan, a sigh, a sob, a storm, a strife.

“ Wherefore and whence we are ye cannot know,  
Nor where life springs nor whither life doth go ;  
We are as ye are, ghosts from the inane,  
What pleasure have we of our changeful pain ?

“ What pleasure hast thou of thy changeless bliss ?  
Nay, if love lasted, there were joy in this ;  
But life’s way is the wind’s way, all these things  
Are but brief voices breathed on shifting strings.

“ O Maya’s son ! because we roam the earth  
Moan we upon these strings ; we make no mirth,  
So many woes we see in many lands,  
So many streaming eyes and wringing hands.

“ Yet mock we while we wail, for, could they know,  
This life they cling to is but empty show ;  
’Twere all as well to bid a cloud to stand,  
Or hold a running river with the hand.



“But thou that art to save, thine hour is nigh!  
The sad world waiteth in its misery,  
The blind world stumbleth on its round of pain;  
Rise, Maya's child! wake! slumber not again!

“We are the voices of the wandering wind:  
Wander thou, too, O Prince, thy rest to find;  
Leave love for love of lovers, for woe's sake  
Quit state for sorrow, and deliverance make.

“So sigh we, passing o'er the silver strings,  
To thee who know'st not yet of earthly things;  
So say we; mocking, as we pass away,  
These lovely shadows wherewith thou dost play.”

Thereafter it befell he sate at eve  
Amid his beauteous Court, holding the hand  
Of sweet Yasôdhara, and some maid told—  
With breaks of music when her rich voice dropped—  
An ancient tale to speed the hour of dusk,  
Of love, and of a magic horse, and lands  
Wonderful, distant, where pale peoples dwelled,  
And where the sun at night sank into seas.  
Then spake he, sighing, “Chitra brings me back  
The wind's song in the strings with that fair tale.  
Give her, Yasôdhara, thy pearl for thanks.  
But thou, my pearl! is there so wide a world?

Is there a land which sees the great sun roll  
Into the waves, and are there hearts like ours,  
Countless, unknown, not happy—it may be—  
Whom we might succor if we knew of them ?  
Ofttimes I marvel, as the Lord of day  
Treads from the east his kingly road of gold,  
Who first on the world's edge hath hailed his beam,  
The children of the morning ; oftentimes,  
Even in thine arms and on thy breasts, bright wife,  
Sore have I panted, at the sun's decline,  
To pass with him into that crimson west  
And see the peoples of the evening.  
There must be many we should love—how else ?  
Now have I in this hour an ache, at last,  
Thy soft lips cannot kiss away : oh, girl !  
O Chitra ! you that know of fairyland !  
Where tether they that swift steed of the tale ?  
My palace for one day upon his back,  
To ride and ride and see the spread of the earth !  
Nay, if I had yon callow vulture's plumes—  
The carrion heir of wider realms than mine—  
How would I stretch for topmost Himalay,  
Light where the rose-gleam lingers on those snows,  
And strain my gaze with searching what is round !  
Why have I never seen and never sought ?  
Tell me what lies beyond our brazen gates.”

Then one replied, “The city first, fair Prince !  
The temples, and the gardens, and the groves,

And then the fields, and afterward fresh fields,  
With nullahs, maidâns, jungle, koss on koss;  
And next King Bimbasâra's realm, and then  
The vast flat world, with crores on crores of folk."  
"Good," said Siddârtha, "let the word be sent  
That Channa yoke my chariot—at noon  
To-morrow I shall ride and see beyond."

Whereof they told the King: "Our Lord, thy son,  
Wills that his chariot be yoked at noon,  
That he may ride abroad and see mankind."

"Yea!" spake the careful King, "'tis time he see!  
But let the criers go about and bid  
My city deck itself, so there be met  
No noisome sight; and let none blind or maimed,  
None that is sick or stricken deep in years,  
No leper, and no feeble folk come forth."  
Therefore the stones were swept, and up and down  
The water-carriers sprinkled all the streets  
From spirting skins, the housewives scattered fresh  
Red powder on their thresholds, strung new wreaths,  
And trimmed the tulsi-bush before their doors.  
The paintings on the walls were lightened up  
With liberal brush, the trees set thick with flags,  
The idols gilded; in the four-went ways  
Suryadeva and the great gods shone  
'Mid shrines of leaves; so that the city seemed  
A capital of some enchanted land.

Also the criers passed, with drum and gong,  
 Proclaiming loudly, "Ho ! all citizens,  
 The King commands that there be seen to-day  
 No evil sight : let no one blind or maimed,  
 None that is sick or stricken deep in years,  
 No leper, and no feeble folk go forth.  
 Let none, too, burn his dead nor bring them out  
 Till nightfall. Thus Suddhôdana commands."

So all was comely and the houses trim  
 Throughout Kapilavastu, while the Prince  
 Came forth in painted car, which two steers drew,  
 Snow-white, with swinging dewlaps and huge humps  
 Wrinkled against the carved and lacquered yoke.  
 Goodly it was to mark the people's joy  
 Greeting their Prince ; and glad Siddârtha waxed  
 At sight of all those liege and friendly folk  
 Bright-clad and laughing as if life were good.  
 "Fair is the world," he said, "it likes me well !  
 And light and kind these men that are not kings,  
 And sweet my sisters here, who toil and tend ;  
 What have I done for these to make them thus ?  
 Why, if I love them, should those children know ?  
 I pray take up yon pretty Sâkya boy  
 Who flung us flowers, and let him ride with me.  
 How good it is to rein in realms like this !  
 How simple pleasure is, if these be pleased  
 Because I come abroad ! How many things  
 I need not if such little households hold

Enough to make our city full of smiles !  
Drive, Channa ! through the gates, and let me see  
More of this gracious world I have not known."

So passed they through the gates, a joyous crowd  
Thronging about the wheels, whereof some ran  
Before the oxen, throwing wreaths, some stroked  
Their silken flanks, some brought them rice and  
cakes,  
All crying, "*Jai ! jai !* for our noble Prince !"  
Thus all the path was kept with gladsome looks  
And filled with fair sights—for the King's word was  
That such should be—when midway in the road,  
Slow tottering from the hovel where he hid,  
Crept forth a wretch in rags, haggard and foul,  
An old, old man, whose shrivelled skin, sun-tanned,  
Clung like a beast's hide to his fleshless bones.  
Bent was his back with load of many days,  
His eyepits red with rust of ancient tears,  
His dim orbs blar with rheum, his toothless jaws  
Wagging with palsy and the fright to see  
So many and such joy. One skinny hand  
Clutched a worn staff to prop his quavering limbs,  
And one was pressed upon the ridge of ribs  
Whence came in gasps the heavy painful breath.  
"Alms !" moaned he, "give, good people ! for I die  
To-morrow or the next day !" then the cough  
Choked him, but still he stretched his palm, and  
stood

Blinking, and groaning 'mid his spasms, "Alms!"  
Then those around had wrenched his feeble feet  
Aside, and thrust him from the road again,  
Saying, "The Prince! dost see? get to thy lair!"  
But that Siddârtha cried, "Let be! let be!  
Channa! what thing is this who seems a man,  
Yet surely only seems, being so bowed,  
So miserable, so horrible, so sad?  
Are men born sometimes thus? What meaneth he  
Moaning 'to morrow or next day I die?'  
Finds he no food that so his bones jut forth?  
What woe hath happened to this piteous one?"  
Then answer made the charioteer, "Sweet Prince!  
This is no other than an aged man.  
Some fourscore years ago his back was straight,  
His eye bright, and his body goodly: now  
The thievish years have sucked his sap away,  
Pillaged his strength and filched his will and wit;  
His lamp has lost its oil, the wick burns black;  
What life he keeps is one poor lingering spark  
Which flickers for the finish: such is age;  
Why should your Highness heed?" Then spake the  
Prince—  
"But shall this come to others, or to all,  
Or is it rare that one should be as he?"  
"Most noble," answered Channa, "even as he,  
Will all these grow if they shall live so long."  
"But," quoth the Prince, "if I shall live as long  
Shall I be thus; and if Yasôdhara

Live fourscore years, is this old age for her,  
Jâlîni, little Hasta, Gautami,  
And Gunga, and the others?" "Yea, great Sir!"  
The charioteer replied. Then spake the Prince:  
"Turn back, and drive me to my house again!  
I have seen that I did not think to see."

Which pondering, to his beauteous Court returned  
Wistful Siddârtha, sad of mien and mood;  
Nor tasted he the white cakes nor the fruits  
Spread for the evening feast, nor once looked up  
While the best palace-dancers strove to charm;  
Nor spake—save one sad thing—when wofully  
Yasôdhara sank to his feet and wept,  
Sighing, "Hath not my Lord comfort in me?"  
"Ah Sweet!" he said, "such comfort that my soul  
Aches, thinking it must end, for it will end,  
And we shall both grow old, Yasôdhara!  
Loveless, unlovely, weak, and old, and bowed.  
Nay, though we locked up love and life with lips  
So close that night and day our breaths grew one,  
Time would thrust in between to filch away  
My passion and thy grace, as black Night steals  
The rose-gleams from yon peak, which fade to gray  
And are not seen to fade. This have I found,  
And all my heart is darkened with its dread,  
And all my heart is fixed to think how Love  
Might save its sweetness from the slayer, Time,

Who makes men old." So through that night he  
sate

Sleepless, uncomforted.

And all that night

The King Suddhōdana dreamed troublous dreams.

The first fear of his vision was a flag

Broad, glorious, glistening with a golden sun,

The mark of Indra ; but a strong wind blew,

Rending its folds divine, and dashing it

Into the dust ; whereat a concourse came

Of shadowy Ones, who took the spoiled silk up

And bore it eastward from the city gates.

The second fear was ten huge elephants,

With silver tusks and feet that shook the earth,

Trampling the southern road in mighty march ;

And he who sate upon the foremost beast

Was the King's son—the others followed him.

The third fear of the vision was a car,

Shining with blinding light, which four steeds drew,

Snorting white smoke and champing fiery foam ;

And in the car the Prince Siddārtha sate.

The fourth fear was a wheel which turned and turned,

With nave of burning gold and jewelled spokes,

And strange things written on the binding tire,

Which seemed both fire and music as it whirled.

The fifth fear was a mighty drum, set down

Midway between the city and the hills,

On which the Prince beat with an iron mace,

So that the sound pealed like a thunderstorm,



Rolling around the sky and far away.  
The sixth fear was a tower which rose and rose  
High o'er the city till its stately head  
Shown crowned with clouds, and on the top the  
    Prince  
Stood, scattering from both hands, this way and  
    that,  
Gems of most lovely light, as if it rained  
Jacinths and rubies ; and the whole world came,  
Striving to seize those treasures as they fell  
Toward the four quarters. But the seventh fear  
    was  
A noise of wailing, and behold six men  
Who wept and gnashed their teeth, and laid their  
    palms  
Upon their mouths, walking disconsolate.

These seven fears made the vision of his sleep,  
But none of all his wisest dream-readers  
Could tell their meaning. Then the King was wroth,  
Saying, "There cometh evil to my house,  
And none of ye have wit to help me know  
What the great gods portend sending me this."  
So in the city men went sorrowful  
Because the King had dreamed seven signs of fear  
Which none could read ; but to the gate there came  
An aged man, in robe of deer-skin clad,  
By guise a hermit, known to none ; he cried,  
"Bring me before the King, for I can read

The vision of his sleep ;” who, when he heard  
The sevenfold mysteries of the midnight dream,  
Bowed reverent and said, “ O Maharâj !  
I hail this favored House, whence shall arise  
A wider-reaching splendor than the sun’s !  
Lo ! all these seven fears are seven joys,  
Whereof the first, where thou didst see a flag—  
Broad, glorious, gilt with Indra’s badge—cast down  
And carried out, did signify the end  
Of old faiths and beginning of the new,  
For there is change with gods not less than men,  
And as the days pass kalpas pass at length.  
The ten great elephants that shook the earth  
The ten great gifts of wisdom signify,  
In strength whereof the Prince shall quit his state  
And shake the world with passage of the Truth  
The four flame-breathing horses of the car  
Are those four fearless virtues which shall bring  
Thy son from doubt and gloom to gladsome light ;  
The wheel that turned with nave of burning gold  
Was that most precious Wheel of perfect Law  
Which he shall turn in sight of all the world.  
The mighty drum whereon the Prince did beat,  
Till the sound filled all lands, doth signify  
The thunder of the preaching of the Word  
Which he shall preach ; the tower that grew to  
heaven  
The growing of the Gospel of this Buddh  
Sets forth ; and those rare jewels scattered thence

The untold treasures are of that good Law  
To gods and men dear and desirable.  
Such is the interpretation of the tower ;  
But for those six men weeping with shut mouths,  
They are the six chief teachers whom thy son  
Shall, with bright truth and speech unanswerable,  
Convince of foolishness. O King ! rejoice ;  
The fortune of my Lord the Prince is more  
Than kingdoms, and his hermit-rags will be  
Beyond fine cloths of gold. This was thy dream !  
And in seven nights and days these things shall fall.”  
So spake the holy man, and lowly made  
The eight prostrations, touching thrice the ground ;  
Then turned and passed ; but when the King bade  
send

A rich gift after him, the messengers  
Brought word, “ We came to where he entered in  
At Chandra’s temple, but within was none  
Save a gray owl which fluttered from the shrine.”  
The gods come sometimes thus.

But the sad King  
Marvelled, and gave command that new delights  
Be compassed to enthrall Siddârtha’s heart  
Amid those dancers of his pleasure-house,  
Also he set at all the brazen doors  
A doubled guard.

Yet who shall shut out Fate ?  
For once again the spirit of the Prince

Was moved to see this world beyond his gates,  
This life of man, so pleasant if its waves  
Ran not to waste and woful finishing  
In Time's dry sands. "I pray you let me view  
Our city as it is," such was his prayer  
To King Suddhōdana. "Your Majesty  
In tender heed hath warned the folk before  
To put away ill things and common sights,  
And make their faces glad to gladden me,  
And all the causeways gay ; yet have I learned  
This is not daily life, and if I stand  
Nearest, my father, to the realm and thee,  
Fain would I know the people and the streets,  
Their simple usual ways, and workday deeds,  
And lives which those men live who are not kings.  
Give me good leave, dear Lord ! to pass unknown  
Beyond my happy gardens ; I shall come  
The more contented to their peace again,  
Or wiser, father, if not well content.  
Therefore, I pray thee, let me go at will  
To-morrow, with my servants, through the streets."  
And the King said, among his Ministers,  
"Belike this second flight may mend the first.  
Note how the falcon starts at every sight  
New from his hood, but what a quiet eye  
Cometh of freedom ; let my son see all,  
And bid them bring me tidings of his mind."

Thus on the morrow, when the moon was come,

The Prince and Channa passed beyond the gates,  
Which opened to the signet of the King ;  
Yet knew not they who rolled the great doors back  
It was the King's son in that merchant's robe,  
And in the clerkly dress his charioteer.  
Forth fared they by the common way afoot,  
Mingling with all the Sâkya citizens,  
Seeing the glad and sad things of the town :  
The painted streets alive with hum of noon,  
The traders cross-legged 'mid their spice and grain,  
The buyers with their money in the cloth,  
The war of words to cheapen this or that,  
The shout to clear the road, the huge stone wheels,  
The strong slow oxen and their rustling loads,  
The singing bearers with the palanquins,  
The broad-necked hamals sweating in the sun,  
The housewives bearing water from the well  
With balanced chatties, and athwart their hips  
The black-eyed babes ; the fly-swarmed sweetmeat  
shops,  
The weaver at his loom, the cotton-bow  
Twanging, the millstones grinding meal, the dogs  
Prowling for orts, the skillful armorer  
With tong and hammer linking shirts of mail,  
The blacksmith with a mattock and a spear  
Reddening together in his coals, the school  
Where round their Guru, in a grave half-moon,  
The Sâkya children sang the mantras through,  
And learned the greater and the lesser gods ;

The dyers stretching waistcloths in the sun  
Wet from the vats—orange, and rose, and green ;  
The soldiers clanking past with swords and shields,  
The camel-drivers rocking on the humps,  
The Brahman proud, the martial Kshatriya,  
The humble toiling Sudra ; here a throng  
Gathered to watch some chattering snake-tamer  
Wind round his wrist the living jewelry  
Of asp and nâg, or charm the hooded death  
To angry dance with drone of beaded gourd ;  
There a long line of drums and horns, which went,  
With steeds gay painted and silk canopies,  
To bring the young bride home ; and here a wife  
Stealing with cakes and garlands to the god  
To pray her husband's safe return from trade,  
Or beg a boy next birth ; hard by the booths  
Where the swart potters beat the noisy brass  
For lamps and lotas ; thence, by temple walls  
And gateways, to the river and the bridge  
Under the city walls.

These had they passed  
When from the roadside moaned a mornful voice,  
“ Help, masters ! lift me to my feet ; oh, help !  
Or I shall die before I reach my house ! ”  
A stricken wretch it was, whose quivering frame,  
Caught by some deadly plague, lay in the dust  
Writhing, with fiery purple blotches specked ;  
The chill sweat beaded on his brow, his mouth  
Was dragged awry with twitchings of sore pain,

The wild eyes swam with inward agony.  
Gasping, he clutched the grass to rise, and rose  
Half-way, then sank, with quaking feeble limbs  
And scream of terror, crying, "Ah, the pain !  
Good people, help !" whereon Siddârtha ran,  
Lifted the woful man with tender hands,  
With sweet looks laid the sick head on his knee,  
And while his soft touch comforted the wretch,  
Asked, " Brother, what is ill with thee ? what harm  
Hath fallen ? wherefore canst thou not arise ?  
Why is it, Channa, that he pants and moans,  
And gasps to speak and sighs so pitiful ?"  
Then spake the charioteer : " Great Prince ! this  
man

Is smitten with some pest ; his elements  
Are all confounded ; in his veins the blood,  
Which ran a wholesome river, leaps and boils  
A fiery flood ; his heart, which kept good time,  
Beats like an ill-played drum-skin, quick and slow ;  
His sinews slacken like a bow-string slipped ;  
The strength is gone from ham, and lion, and neck,  
And all the grace and joy of manhood fled :  
This is a sick man with the fit upon him.  
See how he plucks and plucks to seize his grief,  
And rolls his bloodshot orbs, and grinds his teeth,  
And draws his breath as if 'twere choking smoke.  
Lo ! now he would be dead, but shall not die  
Until the plague hath had its work in him,  
Killing the nerves which die before the life ;

Then, when his strings have cracked with agony  
And all his bones are empty of the sense  
To ache, the plague will quit and light elsewhere.  
Oh, sir! it is not good to hold him so!  
The harm may pass, and strike thee, even thee.”  
But spake the Prince, still comforting the man,  
“And are there others, are there many thus?  
Or might it be to me as now with him?”  
“Great Lord!” answered the charioteer, “this comes  
In many forms to all men; griefs and wounds,  
Sickness and tetter, palsies, leprosy,  
Hot fevers, watery wastings, issues, blains  
Befall all flesh and enter everywhere.”  
“Come such ills unobserved?” the Prince inquired.  
And Channa said, “Like the sly snake they come  
That stings unseen; like the striped murderer,  
Who waits to spring from the Karunda bush,  
Hiding beside the jungle path; or like  
The lightning, striking these and those,  
As chance may send.”

“Then all men live in fear?”

“So live they, Prince?”

“And none can say, ‘I sleep  
Happy and whole to-night, and so shall wake?’”

“None say it.”

“And the end of many aches,  
Which come unseen, and will come when they come,  
Is this, a broken body and sad mind,  
And so old age?”



“Yea, if men last as long.”

“But if they cannot bear their agonies,  
Or if they will not bear, and seek a term ;  
Or if they bear, and be, as this man is,  
Too weak except for groans, and so still live,  
And growing old, grow older, then what end?”

“They die, Prince.”

“Die?”

“Yea, at the last comes death,  
In whatsoever way, whatever hour.  
Some few grow old, most suffer and fall sick,  
But all must die—behold, where comes the Dead!”

Then did Siddârtha raise his eyes, and see  
Fast pacing toward the river brink a band  
Of wailing people, foremost one who swung  
An earthen bowl with lighted coals, behind  
The kinsmen shorn, with mourning marks, ungirt,  
Crying aloud, “O Rama, Rama, hear!  
Call upon Rama, brothers;” next the bier,  
Knit of four poles with bamboos interlaced,  
Whereon lay, stark and stiff, feet foremost, lean,  
Chapfallen, sightless, hollow-flanked, a-grin,  
Sprinkled with red and yellow dust—the Dead,  
Whom at the four-went ways they turned head  
first,

And crying "Rama, Rama!" carried on  
To where a pile was reared beside the stream,  
Thereon they laid him, building fuel up—  
Good sleep hath one that slumbers on that bed!  
He shall not wake for cold albeit he lies  
Naked to all the airs—for soon they set  
The red flame to the corners four, which crept,  
And licked, and flickered, finding out his flesh  
And feeding on it with swift hissing tongues,  
And crackle of parched skin, and snap of joint;  
Till the fat smoke thinned and the ashes sank  
Scarlet and gray, with here and there a bone  
White midst the gray—the total of the man.

Then spake the prince; "Is this the end which  
comes  
To all who live?"

"This is the end that comes  
To all," quoth Channa; "he upon the pyre—  
Whose remnants are so petty that the crows  
Caw hungrily, then quit the fruitless feast—  
Ate, drank, laughed, loved, and lived, and liked life  
well.

Then came—who knows?—some gust of jungle-wind,  
A stumble on the path, a taint in the tank,  
A snake's nip, half a span of angry steel,  
A chill, a fishbone, or a falling tile,  
And life was over and the man is dead;

No appetites, no pleasures, and no pains  
Hath such ; the kiss upon his lips is nought,  
The fire-scorch nought ; he smelleth not his flesh  
A-roast, nor yet the sandal and the spice  
They burn ; the taste is emptied from his mouth,  
The hearing of his ears is clogged, the sight  
Is blinded of his eyes ; those whom he loved  
Wail desolate, for even that must go,  
The body, which was lamp into the life,  
Or worms will have a horrid feast of it.  
Here is the common destiny of flesh :  
The high and low, the good and bad, must die,  
And then, 'tis taught, begin anew and live  
Somewhere, somehow—who knows ?—and so again  
The pangs, the parting, and the lighted pile :—  
Such is men's round."

But lo ! Siddârtha turned  
Eyes gleaming with divine tears to the sky,  
Eyes lit with heavenly pity to the earth ;  
From sky to earth he looked, from earth to sky,  
As if his spirit sought in lonely flight  
Some far-off vision, linking this and that,  
Lost—past—but searchable, but seen, but known.  
Then cried he, while his lifted countenance  
Glowed with the burning passion of a love  
Unspeakable, the ardor of a hope  
Boundless, insatiate : " Oh ! suffering world,  
Oh ! known and unknown of my common flesh,  
Caught in this common net of death and woe,

And life which binds to both ! I see, I feel  
The vastness of the agony of earth,  
The vainness of its joys, the mockery  
Of all its best, the anguish of its worst ;  
Since pleasures end in pain, and youth in age,  
And love in loss, and life in hateful death,  
And death in unknown lives, which will but yoke  
Men to their wheel again to whirl the round  
Of false delights and woes that are not false.  
Me too this lure hath cheated, so it seemed  
Lovely to live, and life a sunlit stream  
For ever flowing in a changeless peace ;  
Whereas the foolish ripple of the flood  
Dances so lightly down by bloom and lawn  
Only to pour its crystal quicklier  
Into the foul salt sea. The veil is rent  
Which blinded me ! I am as all these men  
Who cry upon their gods and are not heard  
Or are not heeded—yet there must be aid !  
For them and me and all there must be help !  
Perchance the gods have need of help themselves ;  
Being so feeble that when sad lips cry  
They cannot save ! I would not let one cry  
Whom I could save ! How can it be that Brahm  
Would make a world and keep it miserable,  
Since, if all-powerful, he leaves it so,  
He is not good, and if not powerful,  
He is not God ? Channa ! lead home again !  
It is enough ! mine eyes have seen enough !”

Which when the King heard, at the gates he set  
A triple guard, and bade no man should pass  
By day or night, issuing or entering in,  
Until the days were numbered of that dream.

BOOK FOURTH.

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But when the days were numbered, then befell  
The parting of our Lord—which was to be—  
Whereby came wailing in the Golden Home,  
Woe to the King and sorrow o'er the land,  
But for all flesh deliverance, and that Law  
Which—whoso hears—the same shall make him  
free.

Softly the Indian night sinks on the plains  
At full moon in the month of Chaitra Shud,  
When mangoes redden and the asôka buds  
Sheeten the breeze, and Rama's birthday comes,  
And all the fields are glad and all the towns.  
Softly that night fell over Vishramvan,  
Fragrant with blooms and jeweled thick with stars,  
And cool with mountain airs sighing adown  
From snow-flats on Himâla high-outspread ;  
For the moon swung above the eastern peaks,  
Climbing the spangled vault, and lighting clear  
Rohini's ripples and the hills and plains,  
And all the sleeping land, and near at hand  
Silvering those roof-tops of the pleasure-house,

Where nothing stirred nor sign of watching was,  
Save at the outer gates, whose warders cried  
*Mudra*, the watchward, and the countersign  
*Angana*, and the watch-drums beat a round ;  
Whereat the earth lay still, except for call  
Of prowling jackals, and the ceaseless trill  
Of crickets on the garden grounds.

Within—

Where the moon glittered through the lace-worked  
stone.

Lighting the walls of pearl-shell and the floors  
Paved with veined marble—softly fell her beams  
On such rare company of Indian girls,  
It seemed some chamber sweet in Paradise  
Where Devis rested. All the chosen ones  
Of Prince Siddârtha's pleasure-home were there,  
The brightest and most faithful of the Court,  
Each form so lovely in the peace of sleep,  
That you had said "This is the pearl of all !"  
Save that beside her or beyond her lay  
Fairer and fairer, till the pleased gaze  
Roamed o'er that feast of beauty as it roams  
From gem to gem in some great goldsmith-work,  
Caught by each color till the next is seen.  
With careless grace they lay, their soft brown limbs  
Part hidden, part revealed ; their glossy hair  
Bound back with gold or flowers, or flowing loose  
In black waves down the shapely nape and neck.

Lulled into pleasant dreams by happy toils,  
They slept, no wearier than jeweled birds  
Which sing and love all day, then under wing  
Fold head till morn bids sing and love again.  
Lamps of chased silver swinging from the roof  
In silver chains, and fed with perfumed oils,  
Made with the moonbeams tender lights and shades,  
Whereby were seen the perfect lines of grace,  
The bosom's placid heave, the soft stained palms  
Drooping or clasped, the faces fair and dark,  
The great arched brows, the parted lips, the teeth  
Like pearls a merchant picks to make a string,  
The satin-lidded eyes, with lashes dropped  
Sweeping the delicate cheeks, the rounded wrists,  
The smooth small feet with bells and bangles decked,  
Tinkling low music where some sleeper moved,  
Breaking her smiling dream of some new dance  
Praised by the Prince, some magic ring to find,  
Some fairy love-gift. Here one lay full-length,  
Her vina by her cheek, and in its strings  
The little fingers still all interlaced  
As when the last notes of her light song played  
Those radiant eyes to sleep and sealed her own.  
Another slumbered folding in her arms  
A desert-antelope, its slender head  
Buried with back-sloped horns between her breasts  
Soft nestling ; it was eating—when both drowsed—  
Red roses, and her loosening hand still held  
A rose half-mumbled, while a rose-leaf curled



Between the deer's lips. Here two friends had  
dozed

Together, weaving môgra-buds, which bound  
Their sister-sweetness in a starry chain,  
Linking them limb to limb and heart to heart,  
One pillowed on the blossoms, one on her.  
Another, ere she slept, was stringing stones  
To make a necklet—agate, onyx, sard,  
Coral, and moonstone—round her wrist it gleamed  
A coil of splendid color, while she held,  
Unthreaded yet, the bead to close it up  
Green turkis, carved with golden gods and scripts.  
Lulled by the cadence of the garden stream,  
Thus lay they on the clustered carpets, each  
A girlish rose with shut leaves, waiting dawn  
To open and make daylight beautiful.  
This was the antechamber of the Prince;  
But at the purdah's fringe the sweetest slept—  
Gunga and Gotami—chief ministers  
In that still house of love.

The purdah hung,  
Crimson and blue, with brodered threads of gold,  
Across a portal carved in sandal-wood,  
Whence by three steps the way was to the bower  
Of inmost splendor, and the marriage-couch  
Set on a dais soft with silver cloths,  
Where the foot fell as though it trod on piles  
Of neem-blooms. All the walls were plates of pearl,  
Cut shapely from the shells of Lanka's wave;

And o'er the alabaster roof there ran  
Rich inlayings of lotus and of bird,  
Wrought in skilled work of lazulite and jade,  
Jacynth and jasper; woven round the dome,  
And down the sides, and all about the frames  
Wherein were set the fretted lattices,  
Through which there breathed, with moonlight and  
cool airs,  
Scents from the shell-flowers and the jasmine sprays;  
Not bringing thither grace or tenderness  
Sweeter than shed from those fair presences  
Within the place—the beauteous Sākya Prince,  
And hers, the stately, bright Yosôdhara.

Half risen from her soft nest at his side,  
The chuddah fallen to her waist, her brow  
Laid in both palms, the lovely Princess leaned  
With heaving bosom and fast falling tears.  
Thrice with her lips she touched Siddârtha's hand,  
And at the third kiss moaned, "Awake my Lord!  
Give me the comfort of thy speech!" Then he—  
"What is it with thee, O my life?" but still  
She moaned anew before the words would come;  
Then spake, "Alas, my Prince! I sank to sleep  
Most happy, for the babe I bear of thee  
Quickened this eve, and at my heart there beat  
That double pulse of life and joy and love  
Whose happy music lulled me, but—aho!  
In slumber I beheld three sights of dread,

With thought whereof my heart is throbbing yet.  
I saw a white bull with wide branching horns,  
A lord of pastures, pacing through the streets,  
Bearing upon his front a gem which shone  
As if some star had dropped to glitter there,  
Or like the kantha-stone the great Snake keeps  
To make bright daylight underneath the earth.  
Slow through the streets toward the gates he paced,  
And none could stay him, though there came :  
voice

From Indra's temple, 'If ye stay him not,  
The glory of the city goeth forth.'  
Yet none could stay him. Then I wept aloud,  
And locked my arms about his neck, and strove,  
And bade them bar the gates ; but that ox-king  
Bellowed, and, lightly tossing free his crest,  
Broke from my clasp, and bursting through the bars  
Trampled the warders down and passed away.  
The next strange dream was this: Four Presences  
Splendid, with shining eyes, so beautiful  
They seemed the Regents of the Earth who dwell  
On Mount Sumeru, lighting from the sky  
With retinue of countless heavenly ones,  
Swift swept unto our city, where I saw  
The golden flag of Indra on the gate  
Flutter and fall ; and lo ! there rose instead  
A glorious banner, all the folds whereof  
Rippled with flashing fire of rubies sewn  
Thick on the silver threads, the rays wherefrom

Set forth new words and weighty sentences  
Whose message made all living creatures glad ;  
And from the east the wind of sunrise blew  
With tender waft, opening those jeweled scrolls  
So that all flesh might read ; and wondrous blooms—  
Plucked in what cline I know not—fell in showers,  
Colored as none are colored in our groves.”

Then spake the Prince : “ All this, my Lotus-flower !  
Was good to see.”

“ Ay, Lord,” the Princess said,  
, ‘ Save that it ended with a voice of fear  
Crying, ‘ The time is nigh ! the time is nigh ! ’  
Thereat the third dream came ; for when I sought  
Thy side, sweet Lord ! ah, on our bed there lay  
An unpressed pillow and an empty robe—  
Nothing of thee but those ! nothing of thee,  
Who art my life and light, my king, my world !  
And sleeping still I rose, and sleeping saw  
Thy belt of pearls, tied here below my breasts,  
Change to a stinging snake ; my ankle-rings  
Fall off, my golden bangles part and fall ;  
The jasmynes in my hair wither to dust ;  
While this our bridal-couch sank to the ground,  
And something rent the crimson purdah down ;  
Then far away I heard the white bull low,  
And far away the embroidered banner flap,  
And once again that cry, ‘ The time is come ! ’

But with that cry—which shakes my spirit still—  
I woke ! O Prince ! what may such visions mean  
Except I die, or—worse than any death—  
Thou shouldst forsake me or be taken ? ”

Sweet

As the last smile of sunset was the look  
Siddârtha bent upon his weeping wife.  
“ Comfort thee, dear ! ” he said, “ if comfort lives  
In changeless love ; for though thy dreams may be  
Shadows of things to come, and though the gods  
Are shaken in their seats, and though the world  
Stands nigh, perchance, to know some way of help,  
Yet, whatsoever fall to thee and me,  
Be sure I loved and love Yasôdhara.  
Thou knowest how I muse these many moons,  
Seeking to save the sad earth I have seen ;  
And when the time comes, that which will be will.  
But if my soul yearns sore for souls unknown,  
And if I grieve for griefs which are not mine,  
Judge how my high-winged thoughts must hover  
here  
O'er all these lives that share and sweeten mine—  
So dear ! and thine the dearest, gentlest, best,  
And nearest. Ah, thou mother of my babe !  
Whose body mixed with mine for this fair hope,  
When most my spirit wanders, ranging round  
The lands and seas—as full of ruth for men  
As the far-flying dove is full of ruth  
For her twin nestlings—ever it has come

Home with glad wing and passionate plumes to  
thee,  
Who art the sweetness of my kind best seen,  
The utmost of their good, the tenderest  
Of all their tenderness, mine most of all.  
Therefore, whatever after this betide,  
Bethink thee of that lordly bull which lowed,  
That jeweled banner in thy dream which waved  
Its folds departing, and of this be sure,  
Always I loved and always love thee well,  
And what I sought for all sought most for thee.  
But thou, take comfort ; and, if sorrow falls,  
Take comfort still in deeming there may be  
A way of peace on earth by woes of ours ;  
And have with this embrace what faithful love  
Can think of thanks or frame for benison—  
Too little, seeing love's strong self is weak—  
Yet kiss me on the mouth, and drink these words  
From heart to heart therewith, that thou mayst  
know—  
What others will not—that I loved thee most  
Because I loved so well all living souls.  
Now, Princess ! rest, for I will rise and watch.”

Then in her tears she slept, but sleeping sighed—  
As if that vision passed again—“ The time !  
The time is come ! ” Whereat Siddârtha turned,  
And, lo ! the moon shone by the Crab ! the stars  
In that same silver order long foretold

Stood ranged to say, "This is the night! choose  
thou

The way of greatness or the way of good :  
To reign a King of kings, or wander lone,  
Crownless and homeless, that the world be helped."  
Moreover, with the whispers of the gloom  
Came to his ears again that warning song,  
As when the Devas spoke upon the wind :  
And surely Gods were round about the place  
Watching our Lord, who watched the shining stars.

"I will depart," he spake ; "the hour is come!  
Thy tender lips, dear sleeper, summon me  
To that which saves the earth but sunders us ;  
And in the silence of yon sky I read  
My sated message flashing. Unto this  
Came I, and unto this all nights and days  
Have led me ; for I will not have that crown  
Which may be mine : I lay aside those realms  
Which wait the gleaming of my naked sword :  
My chariot shall not roll with bloody wheels  
From victory to victory, till earth  
Wears the red record of my name. I choose  
To tread its paths with patient, stainless feet,  
Making its dust my bed, its loneliest wastes  
My dwelling, and its meanest things my mates :  
Clad in no prouder garb than outcasts wear,  
Fed with no meats save what the charitable  
Give of their will, sheltered by no more pomp

Than the dim cave lends or the jungle bush.  
This will I do because the woful cry  
Of life and all flesh living cometh up  
Into my ears, and all my soul is full  
Of pity for the sickness of this world ;  
Which I will heal, if healing may be found  
By uttermost renouncing and strong strife.  
For which of all the great and lesser Gods  
Have power or pity ? Who hath seen them—who ?  
What have they wrought to help their worshipers ?  
How hath it steadied man to pray, and pay  
Tithes of the corn and oil, to chant the charms,  
To slay the shrieking sacrifice, to rear  
The stately fane, to feed the priests, and call  
On Vishnu, Shiva, Surya, who save  
None—not the worthiest—from the griefs that teach  
Those litanies of flattery and fear  
Ascending day by day, like wasted smoke ?  
Hath any of my brothers 'scaped thereby  
The aches of life, the stings of love and loss,  
The fiery fever and the ague-shake,  
The slow, dull sinking into withered age,  
The horrible dark death—and what beyond  
Waits—till the whirling wheel comes up again,  
And new lives bring new sorrows to be borne,  
New generations for the new desires  
Which have their end in the old mockeries ?  
Hath any of my tender sisters found  
Fruit of the fast or harvest of the hymn,



Or bought one pang the less at bearing-time  
For white curds offered and trim tulsī-leaves?  
Nay; it may be some of the Gods are good  
And evil some, but all in action weak;  
Both pitiful and pitiless, and both—  
As men are—bound upon the wheel of change,  
Knowing the former and the after lives.  
For so our scriptures truly seem to teach,  
That—once, and wheresoe'er, and whence begun—  
Life runs its rounds of living, climbing up  
From mote, and gnat, and worm, reptile, and fish,  
Bird and shagged beast, man, demon, deva, God,  
To clod and mote again; so are we kin  
To all that is; and thus, if one might save  
Man from his curse, the whole wide world should  
share  
The lightened horror of this ignorance  
Whose shadow is chill fear, and cruelty  
Its bitter pastime. Yea, if one might save!  
And means must be! There must be refuge! Men  
Perished in winter-winds till one smote fire  
From flint stones coldly hiding what they held,  
The red spark treasured from the kindling sun.  
They gorged on flesh like wolves, till one sowed  
corn,  
Which grew a weed, yet makes the life of man;  
They mowed and babbled till some tongue struck  
speech,  
And patient fingers framed the lettered sound.

What good gift have my brothers, but it came  
From search and strife and loving sacrifice ?  
If one, then, being great and fortunate,  
Rich, dowered with health and ease, from birth  
designed

To rule—if he would rule—a King of kings ;  
If one, not tired with life's long day but glad  
I' the freshness of its morning, one not cloyed  
With love's delicious feasts, but hungry still ;  
If one not worn and wrinkled, sadly sage,  
But joyous in the glory and the grace  
That mix with evils here, and free to choose  
Earth's loveliest at his will : one even as I,  
Who ache not, lack not, grieve not, save with  
griefs

Which are not mine, except as I am man ;  
If such a one, having so much to give,  
Gave all, laying it down for love of men,  
And thenceforth spent himself to search for truth,  
Wringing the secret of deliverance forth,  
Whether it lurk in hells or hide in heavens,  
Or hover, unrevealed, nigh unto all :  
Surely at last, far off, sometime, somewhere,  
The veil would lift for his deep-searching eyes,  
The road would open for his painful feet,  
That should be won for which he lost the world,  
And Death might find him conqueror of death.  
This will I do, who have a realm to lose,  
Because I love my realm, because my heart

Beats with each throb of all the hearts that ache,  
Known and unknown, these that are mine and those  
Which shall be mine, a thousand million more  
Saved by this sacrifice I offer now.

Oh, summoning stars! I come! Oh, mournful earth!  
For thee and thine I lay aside my youth,  
My throne, my joys, my golden days, my nights,  
My happy palace—and thine arms, sweet Queen!  
Harder to put aside than all the rest!

Yet thee, too, I shall save, saving this earth;  
And that which stirs within thy tender womb,  
My child, the hidden blossom of our loves,  
Whom if I wait to bless my mind will fail.  
Wife! child! father! and people! ye must share  
A little while the anguish of this hour  
That light may break and all flesh learn the Law.  
Now am I fixed, and now I will depart,  
Never to come again till what I seek  
Be found—if fervent search and strife avail.”

So with his brow he touched her feet, and bent  
The farewell of fond eyes, unutterable,  
Upon her sleeping face, still wet with tears;  
And thrice around the bed in reverence,  
As though it were an altar, softly stepped  
With clasped hands laid upon his beating heart,  
“For never,” spake he, “lie I there again!”  
And thrice he made to go, but thrice came back  
So strong her beauty was, so large his love:

Then, o'er his head drawing his cloth he turned  
And raised the purdah's edge :

Then drooped, close-hushed,  
In such sealed sleep as water-lilies know,  
The lovely garden of his Indian girls ;  
That twin dark-petalled lotus-buds of all—  
Gunga and Gotami—on either side,  
And those, their silk leaved sisterhood, beyond.  
“ Pleasant ye are to me, sweet friends ! ” he said,  
“ And dear to leave ; yet if I leave ye not  
What else will come to all of us save eld  
Without assuage and death without avail ?  
Lo ! as ye lie asleep so must ye lie  
A-dead ; and when the rose dies where are gone  
Its scent and splendor ? when the lamp is drained  
Whither is fled the flame ? Press heavy, Night !  
Upon their down-dropped lids and seal their lips,  
That no tear stay me and no faithful voice.  
For all the brighter that these made my life,  
The bitterer it is that they and I,  
And all, should live as trees do—so much spring,  
Such and such rains and frosts, such winter-times,  
And then dead leaves, with maybe spring again,  
Or ax-stroke at the root. This will not I,  
Whose life here was a God's !—this would not I,  
Though all my days were godlike, while men moan  
Under their darkness. Therefore farewell, friends !  
While life is good to give, I give, and go  
To seek deliverance and that unknown Light ! ”

Then, lightly treading where those sleepers lay,  
Into the night Siddârtha passed : its eyes,  
The watchful stars, looked love on him : its breath,  
The wandering wind, kissed his robe's fluttered  
fringe ;  
The garden-blossoms, folded for the dawn,  
Opened their velvet hearts to waft him scents  
From pink and purple censers : o'er the land,  
From Himalay unto the Indian Sea,  
A tremor spread, as if earth's soul beneath  
Stirred with an unknown hope ; and holy books—  
Which tell the story of our Lord—say, too,  
That rich celestial musics thrilled the air  
From hosts on hosts of shining ones, who thronged  
Eastward and westward, making bright the night—  
Northward and southward, making glad the ground.  
Also those four dread Regents of the Earth,  
Descending at the doorway, two by two,—  
With their bright legions of Invisibles  
In arms of sapphire, silver, gold, and pearl—  
Watched with joined hands the Indian Prince, who  
stood,  
His tearful eyes raised to the stars, and lips  
Close-set with purpose of prodigious love.

Then strode he forth into the gloom and cried,  
“Channa, awake ! and bring out Kantaka !”

“What would my Lord ?” the charioteer replied—

Slow rising from his place beside the gate—  
“To ride at night when all the ways are dark?”

“Speak low,” Siddârtha said, “and bring my horse,  
For now the hour is come when I should quit  
This golden prison where my heart lives caged  
To find the truth; which henceforth I will seek,  
For all men’s sake, until the truth be found.”

“Alas! dear Prince,” answered the charioteer,  
“Spake then for nought those wise and holy men  
Who cast the stars and bade us wait the time  
When King Suddhîdana’s great son should rule  
Realms upon realms, and be a Lord of lords?  
Wilt thou ride hence and let the rich world slip  
Out of thy grasp, to hold a beggar’s bowl?  
Wilt thou go forth into the friendless waste  
That hast this Paradise of pleasures here?”

The Prince made answer, “Unto this I came,  
And not for thrones: the kingdom that I crave  
Is more than many realms—and all things pass  
To change and death. Bring me forth Kantaka!”

“Most honored,” spake again the charioteer,  
“Bethink thee of my Lord thy father’s grief!  
Bethink thee of their woe whose bliss thou art—  
How shalt thou help them, first undoing them?”

Siddârtha answered, " Friend, that love is false  
Which clings to love for selfish sweets of love ;  
But I, who love these more than joys of mine—  
Yea, more than joy of theirs—depart to save  
Them and all flesh, if utmost love avail.  
Go, bring me Kantaka ! ”

Then Channa said,  
“ Master, I go ! ” and forthwith, mournfully,  
Unto the stall he passed, and from the rack  
Took down the silver bit and bridle-chains,  
Breast-cord and curb, and knitted fast the straps,  
And linked the hooks, and led out Kantaka :  
Whom tethering to the ring, he combed and dressed,  
Stroking the snowy coat to silken gloss ;  
Next on the steed he laid the nundah square,  
Fitted the saddle-cloth across, and set  
The saddle fair, drew tight the jeweled girths,  
Buckled the breech-bands and the martingale,  
And made fall both the stirrups of worked gold.  
Then over all he cast a golden net,  
With tassels of seed-pearl and silken strings,  
And led the great horse to the palace door,  
Where stood the Prince ; but when he saw his Lord.  
Right glad he waxed and joyously he neighed,  
Spreading his scarlet nostrils ; and the books  
Write, “ Surely all had heard Kantaka’s neigh,  
And that strong trampling of his iron heels,  
Save that the Devas laid their unseen wings

Over their ears and kept the sleepers deaf."

Fondly Siddârtha drew the proud head down,  
Patted the shining neck, and said, "Be still,  
White Kantaka! be still, and bear me now  
The farthest journey ever rider rode;  
For this night take I horse to find the truth,  
And where my quest will end yet know I not,  
Save that it shall not end until I find.  
Therefore to-night, good steed, be fierce and bold!  
Let nothing stay thee, though a thousand blades  
Deny the road! let neither wall nor moat  
Forbid our flight! Look! if I touch thy flank  
And cry, 'On, Kantaka!' let whirlwinds lag  
Behind thy course! Be fire and air, my horse!  
To stead thy Lord, so shalt thou share with him  
The greatness of this deed which helps the world;  
For therefore ride I, not for man alone,  
But for all things which, speechless, share our pain  
And have no hope, nor wit to ask for hope.  
Now, therefore, bear thy master valorously!"

Then to the saddle lightly leaping, he  
Touched the arched crest, and Kantaka sprang forth  
With armed hoofs sparkling on the stones and ring  
Of champing bit; but none did hear that sound,  
For that the Suddha Devas, gathering near,  
Plucked the red mohra-flowers and strewed them  
thick



Under his tread, while hands invisible  
Muffled the ringing bit and bridle chains.  
Moreover, it is written when they came  
Upon the pavement near the inner gates,  
The Yakshas of the air laid magic cloths  
Under the stallion's feet, so that he went  
Softly and still.

But when they reached the gate  
Of tripled brass—which hardly fivescore men  
Served to unbar and open—lo ! the doors  
Rolled back all silently, though one might hear  
In daytime two koss off the thunderous roar  
Of those grim hinges and unwieldy plates.

Also the middle and the outer gates  
Unfolded each their monstrous portals thus  
In silence as Siddârtha and his steed  
Drew near ; while underneath their shadow lay,  
Silent as dead men, all those chosen guards—  
The lance and sword let fall, the shields unbraced,  
Captains and soldiers—for there came a wind,  
Drowsier than blows o'er Malwa's fields of sleep,  
Before the Prince's path, which, being breathed,  
Lulled every sense aswoon : and so he passed  
Free from the palace.

When the morning star  
Stood half a spear's length from the eastern rim,

And o'er the earth the breath of morning sighed  
Rippling Anoma's wave, the border-stream,  
Then drew he rein, and leaped to earth and kissed  
White Kantaka betwixt the ears, and spake  
Full sweet to Channa : "This which thou hast  
done

Shall bring thee good and bring all creatures good.  
Be sure I love thee always for thy love.  
Lead back my horse and take my crest-pearl here,  
My princely robes, which henceforth stead me not,  
My jeweled sword-belt and my sword, and these  
The long locks by its bright edge severed thus  
From off my brows. Give the King all, and say  
Siddârtha prays forget him till he come  
Ten times a prince, with royal wisdom won  
From lonely searchings and the strife for light ;  
Where, if I conquer, lo ! all earth is mine—  
Mine by chief service !—tell him—mine by love ?  
Since there is hope for man only in man,  
And none hath sought for this as I will seek,  
Who cast away my world to save my world."

BOOK FIFTH.

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Round Rajagriha five fair hills arose,  
Guarding King Bimbasâra's sylvan town :  
Baibhâra, green with lemon-grass and palms ;  
Bipulla, at whose foot thin Sarsuti  
Steals with warm ripple ; shadowy Tapovan,  
Whose steaming pools mirror black rocks, which  
ooze

Sovereign earth-butter from their rugged roofs ;  
South-east the vulture-peak Sailâgiri ;  
And eastward Ratnagiri, hill of gems.  
A winding track, paven with foreworn slabs,  
Leads thee by safflower fields and bambo tufts  
Under dark mangoes and the jujube-trees,  
Past milk-white veins of rock and jasper crags,  
Low cliff and flats of jungle-flowers, to where  
The shoulder of that mountain, sloping west,  
O'erhangs a cave with wild figs canopied.  
Lo ! thou who comest thither, bare thy feet  
And bow thy head ! for all this spacious earth  
Hath not a spot more dear and hallowed. Here  
Lord Buddha sate the scorching summers through,

The driving rains, the chilly dawns and eves ;  
Wearing for all men's sakes the yellow robe,  
Eating in beggar's guise the scanty meal  
Chance-gathered from the charitable ; at night  
Couched on the grass, homeless, alone ; while yelped  
The sleepless jackals round his cave, or coughs  
Of famished tiger from the thicket broke.  
By day and night here dwelt the World-honored,  
Subduing that fair body born for bliss  
With fast a frequent watch and search intense  
Of silent meditation, so prolonged  
That oft-times while he mused—as motionless  
As the fixed rock his seat—the squirrel leaped  
Upon his knee, the timid quail led forth  
Her brood between his feet, and blue doves pecked  
The rice-grains from the bowl beside his hand.

Thus would he muse from noontide—when the  
land  
Shimmered with heat, and walls and temples danced  
In the reeking air—till sunset, noting not  
The blazing globe roll down, nor evening glide,  
Purple and swift, across the softened fields ;  
Nor the still coming of the stars, nor throb  
Of drum-skins in the busy town, nor screech  
Of owl and night-jar ; wholly wrapt from self  
In keen unraveling of the threads of thought  
And steadfast pacing of life's labyrinths.  
Thus would he sit till midnight hushed the world,

Save where the beasts of darkness in the brake  
Crept and cried out, as fear and hatred cry,  
As lust and avarice and anger creep  
In the black jungles of man's ignorance.  
Then slept he for what space the fleet moon asks  
To swim a tenth part of her cloudy sea ;  
But rose ere the False-dawn, and stood again  
Wistful on some dark platform of his hill,  
Watching the sleeping earth with ardent eyes  
And thoughts embracing all its living things,  
While o'er the waving fields that murmur moved  
Which is the kiss of Morn waking the lands,  
And in the east that miracle of Day  
Gathered and grew. At first a dusk so dim  
Night seems still unaware of whispered dawn,  
But soon—before the jungle-cock crows twice—  
A white verge clear, a widening, brightening white  
High as the herald-star, which fades in floods  
Of silver, warming into pale gold, caught  
By topmost clouds, and flaming on their rims  
To fervent golden glow, flushed from the brink  
With saffron, scarlet, crimson, amethyst ;  
Whereat the sky burns splendid to the blue,  
And, robed in raiment of glad light, the King  
Of Life and Glory cometh !

Then our Lord,  
After the manner of a Rishi, hailed  
The rising orb, and went—ablutions made—  
Down by the winding path unto the town ;

And in the fashion of a Rishi passed  
From street to street, with begging-bowl in hand,  
Gathering the little pittance of his needs.  
Soon was it filled, for all the townsmen cried,  
“Take of our store, great sir!” and “Take of ours!”  
Marking his godlike face and eyes enwrap;  
And mothers, when they saw our Lord go by,  
Would bid their children fall to kiss his feet,  
And lift his robe’s hem to their brows, or run  
To fill his jar, and fetch him milk and cakes.  
And ofttimes as he paced, gentle and slow,  
Radiant with heavenly pity, lost in care  
For those he knew not, save as fellow-lives,  
The dark surprised eyes of some Indian maid  
Would dwell in sudden love and worship deep  
On that majestic form, as if she saw  
Her dreams of tenderest thought made true, and  
    grace  
Fairer than mortal fire her breast. But he  
Passed onward with the bowl and yellow robe,  
By mild speech paying all those gifts of hearts,  
Wending his way back to the solitudes  
To sit upon his hill with holy men,  
And hear and ask of wisdom and its roads.

Midway on Ratnagiri’s groves of calm,  
Beyond the city, but below the caves,  
Lodged such as hold the body foe to soul,  
And flesh a beast which men must coin and tame

With bitter pains, till sense of pain is killed,  
And tortured nerves vex torturer no more—  
Yogis and Brahmacharis, Bhikshus, all  
A gaunt and mournful band, dwelling apart.  
Some day and night had stood with lifted arms,  
Till—drained of blood and withered by disease—  
Their slowly-wasting joints and stiffened limbs  
Jutted from sapless shoulders like dead forks  
From forest trunks. Others had clinched their hands  
So long and with so fierce a fortitude,  
The claw-like nails grew through the festered palm.  
Some walked on sandals spiked ; some with sharp  
flints  
Gashed breast and brow and thigh, scarred these with  
fire,  
Threaded their flesh with jungle thorns and spits,  
Besmeared with mud and ashes, crouching foul  
In rags of dead men wrapped about their loins.  
Certain there were inhabited the spots  
Where death-pyres smouldered, cowering defiled  
With corpses for their company, and kites  
Screaming around them o'er the funeral-spoils :  
Certain who cried five hundred times a day  
The names of Shiva, wound with darting snakes  
About their sun-tanned necks and hollow flanks  
One palsied foot drawn up against the ham.  
So gathered they, a grievous company ;  
Crowns blistered by the blazing heat, eyes bleared,  
Sinews and muscles shrivelled, visages

Haggared and wan as slain men's, five days dead ;  
 Here crouched one in the dust who noon by noon  
 Meted a thousand grains of millet out,  
 Ate with famished patience, seed by seed,  
 And so starved on ; there one who bruised his  
     pulse  
 With bitter leaves lest palate should be pleased ;  
 And next, a miserable saint self-mained,  
 Eyeless and tongueless, sexless, crippled, deaf ;  
 The body by the mind being thus stripped  
 For glory of much suffering, and the bliss  
 Which they shall win—say holy books—whose woe  
 Shames gods that send us woe, and makes men gods  
 Stronger to suffer than Hell is to harm.

Whom sadly eying spake our Lord to one,  
 Chief of the woe begones : “ Much-suffering sir !  
 These many moons I dwell upon the hill—  
 Who am a seeker of the Truth—and see  
 My brothers here, and thee, so piteously  
 Self-anguished ; wherefore add ye ills to life  
 Which is so evil ? ”

Answer made the sage :

“ 'Tis written if a man shall mortify  
~~His flesh~~, till pain be grown the life he lives  
 And death voluptuous rest, such woes shall purge  
 Sin's dross away, and the soul, purified,  
 Soar from the furnace of its sorrow, winged  
 For glorious spheres and splendor past all thought.”



“Yon cloud which floats in heaven,” the Prince replied,  
“Wreathed like gold cloth around your Indra’s throne,  
Rose thither from the tempest-driven sea ;  
But it must fall again in tearful drops,  
Trickling through rough and painful water-ways  
By cleft and nullah and the muddy flood,  
To Gunga and the sea, wherefrom it sprang.  
Know’st thou, my brother, if it be not thus,  
After their many pains, with saints in bliss ?  
Since that which rises falls, and that which buys  
Is spent ; and if ye buy heav’n with your blood  
In hell’s hard market, when the bargain’s through  
The toil begins again !”

“It may begin,”  
The hermit moaned. “Alas ! we know not this,  
Nor surely anything ; yet after night  
Day comes, and after turmoil peace, and we  
Hate this accursed flesh which clogs the soul  
That fain would rise ; so, for the sake of soul,  
We stake brief agonies in game with Gods  
To gain the larger joys.”

“Yet if they last  
A myriad years,” he said, “they fade at length,  
Those joys ; or if not, is there then some life  
Below, above, beyond, so unlike life  
It will not change ? Speak ! do your Gods endure

For ever, brothers ?”

“Nay,” the Yogis said,  
“Only great Brahm endures : the Gods but live.”

Then spake Lord Buddha : “Will ye, being wise,  
As ye seem holy and strong-hearted ones,  
Throw these sore dice, which are your groans and  
moans,  
For gains which may be dreams, and must have  
end ?

Will ye, for love of soul, so loathe your flesh,  
So scourge and maim it, that it shall not serve  
To bear the spirit on, searching for home,  
But founder on the track before nightfall,  
Like willing steed o'er-spurred ? Will ye, sad sirs,  
Dismantle and dismember this fair house,  
Where we have come to dwell by painful pasts ;  
Whose windows give us light—the little light—  
Whereby we gaze abroad to know if dawn  
Will break, and whither winds the better road ?”

Then cried they, “We have chosen this for road  
And tread it, Rajaputra, till the close—  
Though all its stones were fire—in trust of death.  
Speak, if thou know'st a way more excellent ;  
If not, peace go with thee !”

Onward he passed,  
Exceeding sorrowful, seeing how men  
Fear so to die they are afraid to fear,

Lust so to live they dare not love their life,  
But plague it with fierce penances, belike  
To please the Gods who grudge pleasure to man ;  
Belike to balk hell by self-kindled hells ;  
Belike in holy madness, hoping soul  
May break the better through their wasted flesh.  
“ Oh, flowerets of the field ! ” Siddârtha said,  
“ Who turn your tender faces to the sun—  
Glad of the light, and grateful with sweet breath  
Of fragrance and these robes of reverence donned  
Silver and gold and purple—none of ye  
Miss perfect living, none of ye despoil  
Your happy beauty. Oh, ye palms ! which rise  
Eager to pierce the sky and drink the wind  
Blown from Malaya and the cool blue seas,  
What secret know ye that ye grow content,  
From time of tender shoot to time of fruit,  
Murmuring such sun-songs from your feathered  
crowns ?  
Ye, too, who dwell so merry in the trees—  
Quick-darting parrots, bee-birds, bulbuls, doves—  
None of ye hate your life, none of ye deem  
To strain to better by foregoing needs !  
But man, who slays ye—being lord—is wise,  
And wisdom, nursed on blood, cometh thus forth  
In self-tormentings ! ”

While the Master spake  
Blew down the mount the dust of pattering feet,  
White goats and black sheep winding slow their way,

With many a lingering nibble at the tufts,  
And wanderings from the path, where water gleamed  
Or wild figs hung. But always as they strayed  
The herdsman cried, or slung his sling, and kept  
The silly crowd still moving to the plain.  
A ewe with couplets in the flock there was,  
Some hurt had lamed one lamb, which toiled behind  
Bleeding, while in the front its fellow skipped,  
And the vexed dam hither and thither ran,  
Fearful to lose this little one or that ;  
Which when our Lord did mark, full tenderly  
He took the limping lamb upon his neck,  
Saying, "Poor woolly mother, be at peace !  
Whither thou goest I will bear thy care ;  
'Twere all as good to ease one beast of grief  
As sit and watch the sorrows of the world  
In yonder caverns with the priests who pray."

"But," spake he to the herdsmen, "wherefore,  
friends !  
Drive ye the flocks adown under high noon,  
Since 'tis at evening that men fold their sheep ?"

And answer gave the peasants : "We are sent  
To fetch a sacrifice of goats five score,  
And five score sheep, the which our Lord the King  
Slayeth this night in worship of his gods."

Then said the Master : "I will also go !"

So paced he patiently, bearing the lamb  
Beside the herdsmen in the dust and sun,  
The wistful ewe low-bleating at his feet.

Whom, when they came unto the river-side,  
A woman—dove-eyed, young, with tearful face  
And lifted hands—saluted, bending low :  
“Lord ! thou art he,” she said, “ who yesterday  
Had pity on me in the fig-grove here,  
Where I live lone and reared my child ; but he  
Straying amid the blossoms found a snake,  
Which twined about his wrist, whilst he did laugh  
And tease the quick forked tongue and opened  
mouth

Of that cold playmate. But, alas ! ere long  
He turned so pale and still, I could not think  
Why he should cease to play, and let my breast  
Fall from his lips. And one said, ‘ He is sick  
Of poison ; ’ and another, ‘ He will die.’  
But I, who could not lose my precious boy,  
Prayed of them physic, which might bring the  
light

Back to his eyes ; it was so very small  
That kiss-mark of the serpent, and I think  
It could not hate him, gracious as he was,  
Nor hurt him in his sport. And some one said,  
‘ There is a holy man upon the hill—  
Lo ! now he passeth in the yellow robe—  
Ask of the Rishi if there be a cure

For that which ails thy son.' Whereon I came  
Trembling to thee, whose brow is like a god's,  
And wept and drew the face cloth from my babe,  
Praying thee tell what simples might be good.  
And thou, great sir ! didst spurn me not, but gaze  
With gentle eyes and touch with patient hand ;  
Then draw the face-cloth back, saying to me,  
' Yea ! little sister, there is that might heal  
Thee first, and him, if thou couldst fetch the  
thing ;

For they who seek physicians bring to them  
What is ordained. Therefore, I pray thee, find  
Black mustard-seed, a tola ; only mark  
Thou take it not from any hand or house  
Where father, mother, child, or slave hath died ;  
It shall be well if thou canst find such seed.'  
Thus didst thou speak, my Lord ! "

The Master smiled

Exceeding tenderly. " Yea ! I spake thus,  
Dear Kisagôtami ! But didst thou find  
The seed ? "

" I went, Lord, clasping to my breast  
The babe, grown colder, asking at each hut—  
Here in the jungle and toward the town—  
' I pray you, give me mustard, of your grace,  
A tola—black ; ' and each who had it gave,  
For all the poor are piteous to the poor ;  
But when I asked, ' In my friend's household here  
Hath any peradventure ever died—

Husband or wife, or child, or slave?' they said:

'O Sister! what is this you ask? the dead

Are very many, and the living few!'

So with sad thanks I gave the mustard back,

And prayed of others; but the others said,

'Here is the seed, but we have lost our slave!'

'Here is the seed, but our good man is dead!'

'Here is some seed, but he that sowed it died

Between the rain-time and the harvesting!'

Ah, sir! I could not find a single house

Where there was mustard-seed and none had died?

Therefore I left my child—who would not suck,

Nor smile—beneath the wild-vines by the stream,

To seek thy face and kiss thy feet, and pray

Where I might find this seed and find no death,

If now, indeed, my baby be not dead,

As I do fear, and as they said to me."

"My sister! thou hast found," the Master said,

"Searching for what none finds—that bitter balm

I had to give thee. He thou lovest slept

Dead on thy bosom yesterday: to-day

Thou know'st the whole wide world weeps with thy  
woe:

The grief which all hearts share grows less for one.

Lo! I would pour my blood if it could stay

Thy tears and win the secret of that curse

Which makes sweet love our anguish, and which  
drives

O'er flowers and pastures to the sacrifice—  
As these dumb beasts are driven—men their lords  
I seek that secret : bury thou thy child !”

So entered they the city side by side,  
The herdsmen and the Prince, what time the sun  
Gilded slow Sona's distant stream, and threw  
Long shadows down the street and through the gate  
Where the King's men kept watch. But when these  
saw

Our Lord bearing the lamb, the guards stood back  
The market-people drew their wains aside,  
In the bazaar buyers and sellers stayed  
The war of tongues to gaze on that mild face ;  
The smith, with lifted hammer in his hand,  
Forgot to strike ; the weaver left his web,  
The scribe his scroll, the money-changer lost  
His count of cowries ; from the unwatched rice  
Shiva's white bull fed free ; the wasted milk  
Ran o'er the lota while the milkers watched  
The passage of our Lord moving so meek,  
With yet so beautiful a majesty.

But most the women gathering in the doors  
Asked, “ Who is this that brings the sacrifice  
So graceful and peace-giving as he goes ?  
What is his caste ? whence hath he eyes so sweet ?  
Can he be Sâkra or the Devaraj ?”

And others said, “ It is the holy man  
Who dwelleth with the Rishis on the hill.”



But the Lord paced, in meditation lost,  
Thinking, "Alas! for all my sheep which have  
No shepherd; wandering in the night with none  
To guide them; bleating blindly toward the knife  
Of Death, as these dumb beasts which are their kin."

Then some one told the King, "There cometh  
here  
A holy hermit, bringing down the flock  
Which thou didst bid to crown the sacrifice."

The King stood in his hall of offering,  
On either hand the white-robed Brahmans ranged  
Muttered their mantras, feeding still the fire  
Which roared upon the midmost altar. There  
From scented woods flickered bright tongues of  
flame,  
Hissing and curling as they licked the gifts  
Of ghee and spices and the Soma juice,  
The joy of Indra. Round about the pile  
A slow, thick, scarlet streamlet smoked and ran,  
Sucked by the sand, but ever rolling down,  
The blood of bleating victims. One such lay,  
A spotted goat, long-horned, its head bound back  
With munja grass; at its stretched throat the knife  
Pressed by a priest, who murmured, "This, dread  
gods,  
Of many yajnas cometh as the crown  
From Bimbasāra: take ye joy to see

The spirited blood, and pleasure in the scent  
Of rich flesh roasting 'mid the fragrant flames ;  
Let the King's sins be laid upon this goat,  
And let the fire consume them burning it,  
For now I strike."

But Buddha softly said,  
"Let him not strike, great King!" and therewith  
loosed

The victim's bonds, none staying him, so great  
His presence was. Then, craving leave, he spake  
Of life, which all can take but none can give,  
Life, which all creatures love and strive to keep,  
Wonderful, dear and pleasant unto each,  
Even to the meanest ; yea, a boon to all  
Where is pity, for pity makes the world  
Soft to the weak and noble for the strong.  
Unto the dumb lips of his flock he lent  
Sad pleading words, showing how man, who prays  
For mercy to the gods, is merciless,  
Being as god to those ; albeit all life  
Is linked and kin, and what we slay have given  
Meek tribute of the milk and wool, and set  
Fast trust upon the hands which murder them.  
Also he spake of what the holy books  
Do surely teach, how that at death some sink  
To bird and beast, and these rise up to man  
In wanderings of the spark which grows purged  
flame.  
So were the sacrifice new sin, if so

The fated passage of a soul be stayed.  
Nor, spake he, shall one wash his spirit clean  
By blood ; nor gladden gods, being good, with  
    blood ;  
Nor bribe them, being evil ; nay, nor lay  
Upon the brow of innocent bound beasts  
One hair's weight of that answer all must give  
For all things done amiss or wrongfully,  
Alone, each for himself, reckoning with that  
The fixed arithmetic of the universe,  
Which meteth good for good and ill for ill,  
Measure for measure, unto deeds, words, thoughts ;  
Watchful, aware, implacable, unmoved ;  
Making all futures fruits of all the pasts.  
Thus spake he, breathing words so piteous  
With such high lordliness of ruth and right,  
The priests drew back their garments o'er the hands  
Crimsoned with slaughter, and the King came near,  
Standing with clasped palms reverencing Buddh ;  
While still our Lord went on, teaching how fair  
This earth were if all living things be linked  
In friendliness and common use of foods,  
Bloodless and pure ; the golden grain, bright fruits,  
Sweet herbs which grow for all, the waters wan,  
Sufficient drinks and meats. Which when these  
    heard,  
The might of gentleness so conquered them,  
The priests themselves scattered their altar-flames  
And flung away the steel of sacrifice ;

And through the land next day passed a decree  
Proclaimed by criers, and in this wise graved  
On rock and column: "Thus the King's will is:  
There hath been slaughter for the sacrifice  
And slaying for the meat, but henceforth none  
Shall spill the blood of life nor taste of flesh,  
Seeing that knowledge grows, and life is one,  
And mercy cometh to the merciful."  
So ran the edict, and from those days forth  
Sweet peace hath spread between all living kind,  
Man and the beasts which serve him, and the birds,  
On all those banks of Gunga where our Lord  
Taught with his saintly pity and soft speech.

For aye so piteous was the Master's heart  
To all that breathe this breath of fleeting life,  
Yoked in one fellowship of joys and pains,  
That it is written in the holy books  
How, in an ancient age—when Buddh wore  
A Brahman's form, dwelling upon the rock  
Named Munda, by the village of Dâlid—  
Drought withered all the land: the young rice  
died  
Ere it could hide a quail; in forest glades  
A fierce sun sucked the pools; grasses and herbs  
Sickened, and all the woodland creatures fled  
Scattering for sustenance. At such a time,  
Between the hot walls of a nullah, stretched  
On naked stones, our Lord spied, as he passed,

A starving tigress. Hunger in her orbs  
Glared with green flame; her dry tongue lolled a  
span  
Beyond the gasping jaws and shrivelled jowl;  
Her painted hide hung wrinkled on her ribs,  
As when between the rafters sink a thatch  
Rotten with rains; and at the poor lean dugs  
Two cubs, whining with famine, tugged and sucked,  
Mumbling those milkless teats which rendered nought,  
While she, their gaunt dam, licked full motherly  
The clamorous twins, yielding her flank to them  
With moaning throat, and love stronger than want,  
Softening the first of that wild cry wherewith  
She laid her famished muzzle to the sand  
And roared a savage thunder-peal of woe.  
Seeing with bitter strait, and heeding nought  
Save the immense compassion of a Buddh,  
Our Lord bethought, "There is no other way  
To help this murderess of the woods but one.  
By sunset these will die, having no meat:  
There is no living heart will pity her,  
Bloody with ravin, lean for lack of blood.  
Lo! if I feed her, who shall lose but I,  
And how can love lose doing of its kind  
Even to the uttermost?" So saying, Buddh  
Silently laid aside sandals and staff,  
His sacred thread, turban, and cloth, and came  
Forth from behind the milk-bush on the sand,  
Saying, "Ho! mother, here is meat for thee!"

Whereat the perishing beast yelped hoarse and shrill,  
Sprang from her cubs, and hurling to the earth  
That willing victim, had her feast of him  
With all the crooked daggers of her claws  
Rending his flesh, and all her yellow fangs  
Bathed in his blood ; the great cat's burning breath  
Mixed with the last sigh of such fearless love.

Thus large the Master's heart was long ago,  
Not only now, when with his gracious ruth  
He bade cease cruel worship of the Gods.  
And much King Bimbasâra prayed our Lord—  
Learning his royal birth and holy search—  
To tarry in that city, saying oft,  
“Thy princely state may not abide such fasts ;  
Thy hands were made for specters, not for alms.  
Sojourn with me, who have no son to rule,  
And teach my kingdom wisdom, till I die,  
Lodged in my palace with a beauteous bride.”  
But ever spake Siddârtha, of set mind,  
“These things I had, most noble King, and left,  
Seeking the Truth ; which shall I seek, and shall ;  
Not to be stayed though Sâkra's palace ope'd  
Its doors of pearl and Devis wooed me in.  
I go to build the Kingdom of the Law,  
Journeying to Gaya and the forest shades,  
Where, as I think, the light will come to me ;  
For nowise here among the Rishis comes  
That light, nor from the Shastars, nor from fasts

Borne till the body faints, starved by the soul.  
 Yet there is light to reach and truth to win :  
 And surely, O true Friend, if I attain  
 I will return and quit thy love."

Thereat

Thrice round the Prince King Bimbasâra paced,  
 Reverently bending to the Master's feet,  
 And bade him speed. So passed our Lord away  
 Toward Uravilva, not yet comforted,  
 And wan of face, and weak with six years' quest.  
 But they upon the hill and in the grove—  
 Alâra, Udra, and the ascetics five—  
 Had stayed him, saying all was written clear  
 In holy Shasters, and that none might win  
 Higher than *Śruti* and than *Smṛiti*—nay,  
 Not the chief saints!—for how should mortal man  
 Be wiser than the Jnana-Kând, which tells  
 How Brahm is bodiless and actionless,  
 Passionless, calm, unqualified, unchanged,  
 Pure life, pure thought, pure joy? Or how should  
 man

Be better than the Karmma Kând, which shows  
 How he may strip passion and action off,  
 Break from the bond of self, and so, unsphered,  
 Be God, and melt into the vast divine,  
 Flying from false to true, from wars of sense  
 To peace eternal, where the silence lives?

But the Prince heard them, not yet comforted.

BOOK SIXTH.

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Thou who wouldst see where dawned the light at  
last,  
North-westwards from the "Thousand Gardens"  
go  
By Gunga's valley till thy steps be set  
On the green hills where those twin streamlets  
spring  
Nilâjan and Mohâna; follow them,  
Winding beneath broad-leaved mahûa-trees,  
'Mid thickets of the sansâr and the bir,  
Till on the plain the shining sisters meet  
In Phalgû's bed, flowing by rocky banks  
To Gâya and the red Barabar hills.  
Hard by that river spreads a thorny waste,  
Uruwelaya named in ancient days,  
With sandhills broken; on its verge a wood  
Waves sea-green plumes and tassels 'thwart the  
sky,  
With undergrowth where through a still flood steals,  
Dappled with lotus-blossoms, blue and white,  
And peopled with quick fish and tortoises.



Near it the village of Senáni reared  
Its roofs of grass, nestled amid the palms,  
Peaceful with simple folk and pastoral toils.

There in the sylvan solitudes once more  
Lord Buddh lived, musing the woes of men,  
The ways of fate, the doctrines of the books,  
The lessons of the creatures of the brake,  
The secrets of the silence whence all come,  
The secrets of the gloom whereto all go,  
The life which lies between, like that arch flung  
From cloud to cloud across the sky, which hath  
Mists for its masonry and vapory piers,  
Melting to void again which was so fair  
With sapphire hues, garnet, and chrysoprase.  
Moon after moon our Lord sate in the wood,  
So meditating these that he forgot  
Ofttimes the hour of food, rising from thoughts  
Prolonged beyond the sunrise and the noon  
To see his bowl unfilled, and eat perforce  
Of wild fruit fallen from the boughs o'erhead,  
Shaken to earth by chattering ape or plucked  
By purple paroquet. Therefore his grace  
Faded ; his body, worn by stress of soul,  
Lost day by day the marks, thirty and two,  
Which testify the Buddh. Scarce that leaf,  
Fluttering so dry and withered to his feet  
From off the sâl-branch, bore less likeness  
Of spring's soft greenery than he of him

Who was the princely flower of all his land.

And once at such a time the o'erwrought Prince  
Fell to the earth in deadly swoon, all spent,  
Even as one slain, who hath no longer breath  
Nor any stir of blood ; so wan he was,  
So motionless. But there came by that way  
A shepherd-boy, who saw Siddârtha lie  
With lids fast-closed, and lines of nameless pain  
Fixed on his lips—the fiery noonday sun  
Beating upon his head—who, plucking boughs  
From wild rose-apple trees, knitted them thick  
Into a bower to shade the sacred face.  
Also he poured upon the Master's lips  
Drops of warm milk, pressed from his she-goat's bag,  
Lest, being of low caste, he do wrong to one  
So high and holy seeing. But the books  
Tell how the jambu-branches, planted thus,  
Shot with quick life in wealth of leaf and flower  
And glowing fruitage interlaced and close,  
So that the bower grew like a tent of silk  
Pitched for a king at hunting, decked with studs  
Of silver-work and bosses of red gold.  
And the boy worshiped, deeming him some God  
But our Lord gaining breath, arose and asked  
Milk in the shepherd's lota. “ Ah, my Lord,  
I cannot give thee,” quoth the lad ; “ thou seest  
I am a Sudra, and my touch defiles ! ”  
Then the World-honored spake : “ Pity and need

Make all flesh kin. There is no caste in blood,  
Which runneth of one hue, nor caste in tears,  
Which trickle salt with all ; neither comes man  
To birth with tilka-mark stamped on the brow,  
Nor sacred thread on neck. Who doth right deeds  
Is twice-born, and who doeth ill deeds vile.  
Give me to drink, my brother ; when I come  
Unto my quest it shall be good for thee.”  
Thereat the peasant’s heart was glad, and gave.

And on another day there passed that road  
A band of tinselled girls, the nautch-dancers  
Of Indra’s temple in the town, with those  
Who made their music—one that beat a drum  
Set round with peacock-feathers, one that blew  
The piping *bánsuli*, and one that twitched  
A three-string *sitar*. Lightly tripped they down  
From ledge to ledge and through the chequered paths  
To some gay festival, the silver bells  
Chiming soft peals about the small brown feet,  
Armlets and wrist-rings tattling answer shrill ;  
While he that bore the *sitar* thrummed and twanged  
His threads of brass, and she beside him sang—

“ Fair goes the dancing when the *sitar*’s tuned ;  
Tune us the *sitar* neither low nor high,  
And we will dance away the hearts of men.

“ The string o’erstretched breaks, and the music flies

The string o'erslack is dumb, and music dies ;  
Tune us the sitar neither low nor high."

So sang the nautch-girl to the pipe and wires  
Fluttering like some vain, painted butterfly  
From glade to glade along the forest path,  
Nor dreamed her light words echoed on the ear  
Of him, that holy man, who sate so rapt  
Under the fig-tree by the path. But Buddh  
Lifted his great brow as the wantons passed,  
And spake: "The foolish oft-times teach the wise ;  
I strain too much this string of life, belike,  
Meaning to make such music as shall save.  
Mine eyes are dim now that they see the truth,  
My strength is waned now that my need is most ;  
Would that I had such help as man must have,  
For I shall die, whose life was all men's hope."

Now, by that river dwelt a landholder  
Pois and rich, master of many herds,  
A goodly chief, the friend of all the poor ;  
And from his house the village drew its name—  
"Senâni." Pleasant and in peace he live,  
Having for wife Sujâta, loveliest  
Of all the dark-eyed daughters of the plain ;  
Gentle and true, simple and kind was she,  
Noble of mein, with gracious speech to all  
And gladsome looks—a pearl of womanhood—  
Passing calm years of household happiness

Beside her lord in that still Indian home,  
Save that no male child blessed their wedded love.  
Wherefore with many prayers she had besought  
Lukshmi; and many nights at full-moon gone  
Round the great Lingam, nine times nine, with gifts  
Of rice and jasmine wreaths and sandal oil,  
Praying a boy; also Sujâta vowed—  
If this should be—an offering of food  
Unto the Wood God, plenteous, delicate,  
Set in a bowl of gold under his tree,  
Such as the lips of Devs may taste and take.  
And this had been: for there was born to her  
A beauteous boy, now three months old, who lay  
Between Sujâta's breasts, while she did pace  
With grateful foot-steps to the Wood-God's shrine,  
One arm clasping her crimson sari close  
To wrap the babe, that jewel of her joys,  
The other lifted high in comely curve  
To steady on her head the bowl and dish  
Which held the dainty victuals for the God.

But Radha, sent before to sweep the ground  
And tie the scarlet threads around the tree,  
Came eager, crying, "Ah, dear Mistress! look!  
There is the Wood-God sitting in his place,  
Revealed, with folded hands upon his knees.  
See how the light shines round about his brow!  
How mild and great he seems, with heavenly eyes!  
Good fortune is it thus to meet the gods."

So—thinking him divine—Sujâta drew  
Tremblingly nigh, and kissed the earth and said,  
With sweet face bent, “Would that the Holy One  
Inhabiting this grove, Giver of good,  
Merciful unto me his handmaiden,  
Vouchsafing now his presence, might accept  
These our poor gifts of snowy curds, fresh-made,  
With milk as white as new-carved ivory!”

Therewith into the golden bowl she poured  
The curds and milk, and on the hands of Buddh  
Dropped attar from a crystal flask—distilled  
Out of the hearts of roses : and he ate,  
Speaking no word while the glad mother stood  
In reverence apart. But of that meal  
So wondrous was the virtue that our Lord  
Felt strength and life return as though the nights  
Of watching and the days of fast had passed  
In dream, as though the spirit with the flesh  
Shared that fine meat and plumed its wings anew,  
Like some delighted bird at sudden streams  
Weary with flight o’er endless wastes of sand,  
Which laves the desert dust from neck and crest.  
And more Sujâta worshiped, seeing our Lord  
Grow fairer and countenance more bright :  
“Art thou indeed the God ?” she lowly asked,  
“And hath my gift found favor ?”

But Buddh said,

“What is it thou dost bring me?”

“Holy one!”

Answered Sujâta, “from our droves I took  
Milk of a hundred mothers, newly-calved,  
And with that milk I fed fifty white cows,  
And with their milk twenty-and-five, and then  
With theirs twelve more, and yet again with theirs  
The six noblest and best of all our herds.  
That yield I boiled with sandal and fine spice  
In silver lotas, adding rice, well grown  
From chosen seed, set in new-broken ground,  
So picked that every grain was like a pearl.  
This did I of true heart, because I vowed  
Under thy tree, if I should bear a boy  
I would make offering for my joy, and now  
I have my son and all my life is bliss!”

Softly our Lord drew down the crimson fold,  
And, laying on the little head those hands  
Which help the world, he said, “Long be thy bliss!  
And lightly fall on him the load of life!  
For thou hast holpen me who am no God,  
But one, thy Brother ; heretofore a Prince  
And now a wanderer, seeking night and day  
These six hard years that light, which somewhere  
shines

To lighten all men’s darkness, if they knew !  
And I shall find the light ; yea, now it dawned  
Glorious and helpful, when my weak flesh failed

Which this pure food, fair Sister, hath restored,  
Drawn manifold through lives to quicken life  
As life itself passes by many births  
To happier heights and purging off of sins.  
Yet dost thou truly find it sweet enough  
Only to live? Can life and love suffice? ”

Answer Sujâta, “ Worshipful ! my heart  
Is little, and a little rain will fill  
The lily’s cup which hardly moistens the field.  
It is enough for me to feel life’s sun  
Shine in my Lord’s grace and my baby’s smile,  
Making the loving summer of our home.  
Pleasant my days pass filled household cares  
From sunshine when I wake to praise the gods,  
And give forth grain, and trim the tulsi-plant,  
And set my handmaid to their tasks, till noon,  
When my Lord lays his head upon my lap  
Lulled by soft songs and wavings of the fan ;  
And so to supper-time at quiet eve,  
When by his side I stand and serve the cakes.  
Then the stars light their silver lamps for sleep,  
After the temple and the talk with friends.  
How should I not be happy, blest so much,  
And bearing him this boy whose tiny hand  
Shall lead his soul to Swerga, if it need ?  
For holy books teach when a man shall plant  
Trees for the travelers’ shade, and dig a well  
For the folks’ comfort, and beget a son,



It shall be good for such after their death ;  
And what the books say that I humble take,  
Being not wiser than those great of old  
Who spake with gods, and knew the hymns and  
    charms,  
And all the ways of virtue and of good  
And ill of evil—surely—unto all—  
In every place and time—seeing sweet fruit  
Groweth from wholesome roots, and bitter things  
From poison-stocks ; yea, seeing, too, how spite  
Breeds hate, and kindness friends, and patience peace  
Even while we live ; and when 'tis willed we die  
Shall there not be as good a 'Then' as 'Now' ?  
Haply much better ! since one grain of rice  
Shoots a green feather gemmed with fifty pearls,  
And all the starry champak's white and gold  
Lurks in those little, naked, gray spring-buds.  
Ah sir ! I know there might be woes to bear  
Would lay fond Patience with her face in dust ;  
If this my babe pass first I think my heart  
Would break—almost I hope my heart would break !  
That I might clasp him dead and wait my Lord—  
In whatsoever world holds faithful wives—  
Duteous, attending till his hour should come.  
But if Death called Senáni, I should mount  
The pile and lay that dear head in my lap,  
My daily way, rejoicing when the torch  
Lit the quick flame and rolled the choking smoke  
For it is written if an Indian wife

Die so, her love shall give her husband's soul  
For every hair upon her head a crore  
Of years in Swerga. Therefore fear I not.  
And therefore, Holy Sir! my life is glad,  
Nowise forgetting yet those other lives  
Painful and poor, wicked and miserable,  
Whereon the gods grant pity! but for me,  
What good I see humbly I seek to do,  
And live obedient to the law, in trust  
That what will come, and must come, shall come well."

Then spake our Lord, "Thou teachest them who  
teach,  
Wiser than wisdom in thy simple lore.  
Be thou content to know not, knowing thus  
Thy way of right and duty: grow, thou flower!  
With thy sweet kind in peaceful shade—the light  
Of Truth's high noon is not for tender leaves  
Which must spread broad in others suns and lift  
In later lives a crowned head to the sky.  
Thou who hast worshiped me, I worship, thee!  
Excellent heart! learned unknowingly.  
As the dove is which flieth home by love.  
In thee is seen why there is hope for man  
And where we hold the wheel of life at will.  
Peace go with thee, and comfort all thy days!  
As thou accomlishest, may I achieve!  
He whom thou thoughtest God bids thee wish  
this."

“May’st thou achieve,” she said, with earnest eyes  
Bent on her babe, who reached its tender hands  
To Buddh—knowing, belike, as children know,  
More than we deem, and reverencing our Lord ;  
But he arose—made strong with that pure meat—  
And bent his footsteps where a great Tree grew,  
The Bôdhi tree (thenceforth in all years  
Never to fade, and ever to be kept  
In homage of the world), beneath whose leaves  
It was ordained that Truth should come to Buddh :  
Which now the Master knew ; wherefore he went  
With measured pace, steadfast, majestic,  
Unto the Tree of Wisdom. Oh, ye Worlds !  
Rejoice ! our Lord wended unto the Tree !

Whom—as he passed into its ample shade,  
Cloistered with columned dropping stems, and roofed  
With vaults of glistening green—the conscious earth  
Worshiped with waving grass and sudden flush  
Of flowers about his feet. The forest-boughs  
Bent down to shade him ; from the river sighed  
Cool wafts of wind laden with lotus-scents  
Breathed by the water-gods. Large wondering eyes  
Of woodland creatures—panther, boar, and deer—  
At peace that eve, gazed on his face benign  
From cave and thicket. From its cold cleft wound  
The mottled deadly snake, dancing its hood  
In honor of our Lord ; bright butterflies  
Fluttered their vans, azure and green and gold,

To be his fan-bearers ; the fierce kite dropped  
Its prey and screamed ; the striped palm-squirrel  
raced

From stem to stem to see ; the weaver-bird  
Chirped from her swinging nest ; the lizard ran ;  
The koil sang her hymn ; the dove flocked round ;  
Even the creeping things were 'ware and glad.  
Voices of earth and air joined in one song,  
Which unto ears that hear said, " Lord and friend !  
Lover and Saviour ! Thou who hast subdued  
Angers and prides, desires and fears and doubts,  
Thou that for each and all hast given thyself,  
Pass to the Tree ! The sad world blesseth thee  
Who art the Buddh that shall assuage her woes.  
Pass, Hailed and Honored ! strive thy last for us,  
King and high Conqueror ! thine hour is come ;  
This is the Night the ages waited for ! "

Then fell the night even as our Master sate  
Under that Tree. But he who is the Prince  
Of Darkness, Mara—knowing this was Buddh  
Who should deliver men, and now the hour  
When he should find the Truth and save the worlds—  
Gave unto all his evil powers command.  
Wherefore there trooped from every deepest pit  
The fiends who war with Wisdom and the Light,  
Arai, Trishna: Raga, and their crew  
Of passions, horrors, ignorances, lusts,  
The brood of gloom and dead ; all hating Buddh,

Seeking to shake his mind ; nor knoweth one,  
Not even the wisest, how those fiends of Hell  
Battled that night to keep the Truth from Buddh :  
Sometimes with terrors of the tempest, blasts  
Of demon-armies clouding all the wind,  
With thunder, and with blinding lightning flung  
In jagged javelins of purple wrath  
From splitting skies ; sometimes with wiles and words  
Fair-sounding, 'mid hushed leaves and softened airs  
From shapes of witching beauty ; wanton songs,  
Whispers of love ; sometimes with royal allures  
Of proffered rule ; sometimes with mocking doubts.  
Making truth vain. But whether these befell  
Without and visible, or whether Buddh  
Strove with fell spirits in his inmost heart,  
Judge ye :—I write what ancient books have writ.

The ten chief Sins came—Mara's mighty ones,  
Angels of evil—Attavâda first,  
The Sin of Self, who in the Universe  
As in a mirror sees her fond face shown,  
And crying "I" would have the world say "I,"  
And all things perish so if she endure.  
"If thou be'st Buddh," she said, "let others grope  
Lightless ; it is enough that thou art Thou  
Changelessly ; rise and take the bliss of gods  
Who change not, heed not, strive not." But Buddh  
spake,  
"The right in thee is base, the wrong a curse ;

Cheat such as love themselves." Then came wan

Doubt,

He that denies—the mocking Sin—and this

Hisssed in the Master's ear, "All things are shows,

And vain the knowledge of their vanity ;

Thou dost but chase the shadow of thyself;

Rise and go hence, there is no better way

Than patient scorn, nor any help for man,

Nor any staying of his whirling wheel."

But quoth our lord, "Thou hast no part with me,

False Visikitcha, subtlest of man's foes."

And third came she who gives dark creeds their power,

Silabbat-paramâsa, sorceress,

Draped fair in many lands as lowly Faith,

But ever juggling souls with rites and prayers ;

The keeper of those keys which lock up Hells

And open Heavens. "Wilt thou dare," she said,

"Put by our sacred books, dethrone our gods,

Unpeople all the temples, shaking down

That law which feeds the priests and props the  
realms ?"

But Buddha answered, "What thou bidd'st me keep

Is form which passes, but the free Truth stands;

Get thee unto thy darkness." Next there drew

Gallantly nigh a braver Tempter, he,

Kama, the King of passions, who hath sway

Over the gods themselves, Lord of all loves,

Ruler of Pleasure's realms. Laughing he came

Unto the Tree, bearing his bow of gold

Wreathed with red blooms, and arrows of desire  
Pointed with five-tongued delicate flame which stings  
The heart it smites sharper than poisoned barb :  
And round him came into that lonely place  
Bands of bright shapes with heavenly eyes and lips  
Singing in lovely words the praise of Love  
To music of invisible sweet chords,  
So witching, that it seemed the night stood still  
To hear them, and the listening stars and moon  
Paused in their orbits while these hymned to Buddh  
Of lost delights, and how a mortal man  
Findeth nought dearer in the three wide worlds  
Than are the yielded loving fragrant breasts  
Of Beauty and the rosy breast-blossoms,  
Love's rubies ; nay, and toucheth nought more high  
Than is that dulcet harmony of form  
Seen in the lines and charms of loveliness  
Unspeakable, yet speaking, soul to soul,  
Owned by the bounding blood, worshiped by will  
Which leaps to seize it, knowing this is best,  
This the true heaven where mortals are like gods,  
Makers and Masters, this the gift of gifts  
Ever renewed and worth a thousand woes.  
For who hath grieved when soft arms shut him safe,  
And all life melted to a happy sigh,  
And all the world was given in one warm kiss ?  
So sang they with soft float of beckoning hands,  
Eyes lighted with love-flames, alluring smiles ;  
In dainty dance their supple sides and limbs

Revealing and concealing like burst buds  
Which tell their color, but hide yet their hearts.  
Never so matchless grace delighted eye  
As troop by troop these midnight-dancers swept  
Nearer the Tree, each daintier than the last,  
Murmuring "O great Siddârtha ! I am thine,  
Taste of my mouth and see if youth is sweet!"  
Also, when nothing moved our Master's mind,  
Lo ! Kama waved his magic bow, and lo !  
The band of dancers opened, and a shape  
Fairest and stateliest of the throng came forth  
Wearing the guise of sweet Yasôdhara.  
Tender the passion of those dark eyes seemed  
Brimming with tears ; yearning those outspread arms  
Opened toward him ; musical that moan  
Wherewith the beauteous shadow named his name,  
Sighing "My Prince ! I die for lack of thee !  
What heaven hast thou found like that we knew  
By bright Rohini in the Pleasure-house,  
Where all these weary years I weep for thee  
Return, Siddârtha ! ah ! return. But touch  
My lips again, but let me to thy breast  
Once, and these fruitless dreams will end ! Ah look !  
Am I not she thou lovedst ?" But Buddh said,  
"For that sweet sake of her thou playest thus  
Fair and false Shadow ! is thy playing vain ;  
I curse thee not who wear'st a form so dear,  
Yet as thou art so are all earthly shows.  
Melt to thy void again !" Thereat a cry



Thrilled through the grove, and all that comely rout  
Faded with flickering wafts of flame, and trail  
Of vaporous robes.

Next under darkening skies  
And noise of rising storm came fiercer Sins,  
The rearmost of the Ten; Patigha—Hate—  
With serpents coiled about her waist, which suck  
Poisonous milk from both her hanging dugs,  
And with her curses mix their angry hiss.  
Little wrought she upon that Holy One  
Who with his calm eyes dumb'd her bitter lips  
And made her black snakes writhe to hide their fangs.  
Then followed Rupaṛaga—Lust of days—  
That sensual Sin which out of greed for life  
Forgets to live; and next him Lust of Fame,  
Nobler Arupaṛaga, she whose spell  
Beguiles the wise, mother of daring deeds,  
Battles and toils. And haughty Maṇo came,  
The Fiend of Pride; and smooth Self-Righteousness,  
Uddhachcha; and—with many a hideous band  
Of vile and formless things, which crept and flapped  
Toad-like and bat-like—Ignorance, the Dam  
Of Fear and Wrong, Avidya, hideous hag,  
Whose footsteps left the midnight darker, while  
The rooted mountains shook, the wild winds howled,  
The broken clouds shed from their caverns streams  
Of levin-lighted rain; stars shot from heaven,  
The solid earth shuddered as if one laid

Flame to her gaping wounds ; the torn black air  
Was full of whistling wings, of screams and yells,  
Of evil faces peering, of vast fronts  
Terrible and majestic, Lords of Hell  
Who from a thousand Limbos led their troops  
To tempt the Master.

But Buddh heeded not,  
Sitting serene, with perfect virtue walled  
As is a stronghold by its gates and ramps ;  
Also the Sacred Tree—the Bôdhi-tree—  
Amid that tumult stirred not, but each leaf  
Glistened as still as when on moonlit eves  
No zephyr spills the glittering gems of dew ;  
For all this clamor raged outside the shade  
Spread by those cloistered stems :

In the third watch,  
The earth being still, the hellish legions fled,  
A soft air breathing from the sinking moon,  
Our Lord attained *Sammâ-sambuddh* ; he saw  
By light which shines beyond our mortal ken  
The line of all his lives in all the worlds,  
Far back and farther back and farthest yet,  
Five hundred lives and fifty. Even as one,  
At rest upon a mountain-summit, marks  
His path wind up by precipice and crag,  
Past thick-set woods shrunk to a patch ; through bogs  
Glittering false-green ; down hollows where he toiled  
Breathless ; on dizzy ridges where his feet  
Had well-nigh slipped ; beyond the sunny lawn,

The cataract and the cavern and the pool,  
Backward to those dim flats wherefrom he sprang  
To reach the blue ; thus Buddha did behold  
Life's upward steps long-linked, from levels low  
Where breath is base, to higher slopes and higher  
Whereon the ten great Virtues wait to lead  
The climber skyward. Also, Buddha saw  
How new life reaps what the old life bid sow :  
How where its march breaks off its march begins ;  
Holding the gain and answering for the loss ;  
And how in each life good begets more good,  
Evil fresh evil ; Death but casting up  
Debit or credit, whereupon th' account  
In merits or demerits stamps itself  
By sure arithmetic—where no tittle drops—  
Certain and just, on some new-springing life ;  
Wherein are packed and scored past thoughts and  
deeds,  
Striving and triumphs, memories and marks  
Of lives foregone :

And in the middle watch  
Our Lord attained *Abhidjñā*—insight vast  
Ranging beyond this sphere to spheres unnamed,  
System on system, countless worlds and suns  
Moving in splendid measures, band by band  
Linked in division one yet separate,  
The silver islands of a sapphire sea  
Shoreless unfathomed, undiminished, stirred

With waves which roll in restless tides of change.  
He saw those Lords of Light who hold their worlds  
By bonds invisible, how they themselves  
Circle obedient round mightier orbs  
Which serve profounder splendors, star to star  
Flashing the ceaseless radiance of life  
From centres ever shifting unto cirques  
Knowing no uttermost. These he beheld  
With unsealed vision, and of all those worlds,  
Cycle on epicycle, all their tale  
Of Kalpas, Mahakalpas—terms of time  
Which no man grasps, yea, though he knew to count  
The drops in Gunga from her springs to the sea,  
Measureless unto speech—whereby these wax  
And wane; whereby each of this heavenly host  
Fulfills its shining life and darkling dies.  
Sakwal by Sakwal, depths and heights he passed  
Transported through the blue infinitudes,  
Marking—behind all modes, above all spheres,  
Beyond the burning impulse of each orb—  
That fixed decree at silent work which wills  
Evolve the dark to light, the dead to life  
To fullness void, to form the yet unformed,  
Good unto better, better unto best,  
By wordless edict; having none to bid,  
None to forbid; for this is past all gods  
Immutable, unspeakable, supreme,  
A Power which builds, unbuilds, and builds again,  
Ruling all things accordant to the rule

Of virtue, which is beauty, truth, and use,  
So that all things do well which serve the Power,  
And ill which hinder ; nay, the worm does well  
Obedient to his kind ; the hawk does well  
Which carries bleeding quarries to its young ;  
The dewdrop and the star shine sisterly,  
Globing together in the common work ;  
And man who lives to die, dies to live well  
So if he guide his ways by blamelessness  
And earnest will to hinder not but help  
All things both great and small which suffer life.  
These did our Lord see in the middle watch.

But when the fourth watch came the secret came  
Of Sorrow, which with evil mars the law,  
As damp and dross hold back the goldsmith's fire.  
Then was the *Dukha-satya* opened him  
First of the "Noble Truths ;" how Sorrow is  
Shadow to life, moving where life doth move ;  
Not to be laid aside until one lays  
Living aside, with all its changing states,  
Birth, growth, decay, love, hatred, pleasure, pain,  
Being and doing. How that none strips off  
These sad delights and pleasant griefs who lacks  
Knowledge to know them snares ; but he who knows  
*Avidya*—Delusion—sets those snares,  
Loves life no longer but ensues escape.  
The eyes of such a one are wide, he sees  
Delusion breeds *Sankhâra*, Tendency

Perverse : Tendency Energy—Vidnnân—  
 Whereby comes Namarûpa, local form  
 And name and bodiment, bringing the man  
 With senses naked to the sensible,  
 A helpless mirror of all shows which pass  
 Across his heart ; and so Vedanâ grows—  
 ‘ Sense-life ’—false in its gladness, fell in sadness,  
 But sad or glad, the Mother of Desire,  
 Trishna, that thirst which makes the living drink  
 Deeper and deeper of the false salt waves  
 Whereon they float, pleasures, ambitions, wealth,  
 Praise, fame, or domination, conquest, love ;  
 Rich meats and robes, and fair abodes, and pride  
 Of ancient lines, and lust of days, and strife  
 To live, and sins that flow from strife, some sweet,  
 Some bitter. Thus Life’s thirst quenches itself  
 With draughts which double thirst, but who is wise  
 Tears from his soul this Trishna, feeds his sense  
 No longer on false shows, files his firm mind  
 To seek not, strive not, wrong not ; bearing meek  
 All ills which flow from foregone wrongfulness,  
 And so constraining passions that they die  
 Famished ; till all the sun of ended life—  
 The *Karma*—all that total of a soul  
 Which is the things it did, the thoughts it had,  
 The ‘ Self ’ it wove —with woof of viewless time,  
 Crossed on the warp invisible of acts—  
 The outcome of him on the Universe,  
 Grows pure and sinless ; either never more

Needing to find a body and a place,  
 Or so informing what fresh frame it takes  
 In new existence that the new toils prove  
 Lighter and lighter not to be at all,  
 Thus "finishing the Path; free from Earth's cheats;  
 Released from all the skandhas of the flesh;  
 Broken from ties—from Upâdânas—saved  
 From whirling on the wheel; aroused and sane  
 As is a man wakened from hateful dreams.  
 Until—greater than Kings, than Gods more glad!—  
 The aching craze to live ends, and life glides—  
 Lifeless—to nameless quiet, nameless joy,  
 Blessed NIRVANA—sinless, stirless rest—  
 That change which never changes!

Lo! the Dawn

Spring with Buddh's Victory! lo! in the East  
 Flamed the first fires of beauteous day, poured forth  
 Through fleeting folds of Night's black drapery.  
 High in the widening blue the herald-star  
 Faded to paler silver as there shot  
 Brighter and brightest bars of rosy gleam  
 Across the gray. Far off the shadowy hills  
 Saw the great Sun, before the world was 'ware,  
 And donned their crowns of crimson; flower by  
     flower  
 Fell the warm breath of Morn and 'gan unfold  
 Their tender lids. Over the spangled grass  
 Swept the swift footsteps of the lovely Light,

Turning the tears of Night to joyous gems,  
Decking the earth with radiance, 'bodering  
The sinking storm-clouds with a golden fringe,  
(Gilding the feathers of the palms, which waved  
Glad salutation ; darting beams of gold  
Into the glades ; touching with magic wand  
The stream to rippled ruby ; in the brake  
Finding the mild eyes of the antelopes  
And saying " it is day , " in nested sleep  
Touching the small heads under many a wing  
And whispering, " Children, praise the light of day ! "   
Whereat there piped anthems of all the birds,  
The Köil's fluted song, the Bulbul's hymn,  
The " morning, morning " of the painted thrush,  
The twitter of the sunbirds starting forth  
To find the honey ere the bees be out,  
The gray crow's caw, the parrot's scream, the strokes  
Of the green hammersmith, the myna's chirp,  
The never finished love-talk of the doves ;  
Yea ! and so holy was the influence  
Of that high Dawn which came with victory  
That, far and near, in homes of men there spread  
An unknown peace. The slayer hid his knife ;  
The robber laid his plunder back ; the shroff  
Counted full tale of coins ; all evil hearts  
Grew gentle, kind hearts gentler, as the balm  
Of that divinest Daybreak lightened Earth.  
Kings at fierce war called truce ; the sick men leaped  
Laughing from beds of pain ; the dying smiled



As though they knew that happy Morn was sprung  
From fountains farther than the utmost East ;  
And o'er the heart of sad Yasôdhara,  
Sitting forlorn at Prince Siddârtha's bed,  
Came sudden bliss, as if love should not fail  
Nor such vast sorrow miss to end in joy.  
So glad the world was—though it wist not why—  
That over desolate wastes went swooning songs  
Of mirth, the voice of bodiless Prets and Bhuts  
Foreseeing Buddh ; and Devas in the air  
Cried “ It is finished, finished ! ” and the priests  
Stood with the wondering people in the streets  
Watching those golden splendors flood the sky  
And saying “ There hath happed some mighty  
thing.”

Also in Ran and Jungle grew that day  
Friendship amongst the creatures ; spotted deer  
Browsed fearless where the tigress fed her cubs,  
And cheetahs lapped the pool beside the bucks ;  
Under the eagle's rock the brown hares scoured  
While his fierce beak but preened an idle wing ;  
The snake sunned all his jewels in the beam  
With deadly fangs in sheath ; the shrike let pass  
The nestling-finch ; the emerald halcyons  
Sate dreaming while the fishes played beneath,  
Nor hawked the merops, though the butterflies—  
Crimson and blue and amber—flitted thick  
Around his perch ; the Spirit of our Lord  
Lay potent upon man and bird and beast,

Even while he mused under that Bôdhi-tree,  
Glorified with the Conquest gained for all  
And lightened by a Light greater than Day's.

Then he arose—radiant, rejoicing, strong—  
Beneath the Tree, and lifting high his voice  
Spake this, in hearing of all Times and Worlds:

*Anékajâtisangsârang  
Sandhâwissang anibhisang  
Gahakârakangawesanto  
Dukkhajâtipunappunang.*

*Gahakârakaditnôsi ;  
Punagehang nakâhasi ;  
Sabhâtephâsukhâbhaggâ,  
Gahakûtangwisang khittang ;  
Wisangkhâragatang chittang ;  
Zanhânangkhayamajhagâ.*

Many a House of Life  
Hath held me—seeking ever him who wrought  
These prisons of the senses, sorrow-fraught ;  
Sore was my ceaseless strife !

But now,  
Thou Builder of this Tabernacle—Thou !  
I know Thee ! Never shalt thou build again  
These walls of pain,

Nor raise the roof-tree of deceits, nor lay  
    Fresh rafters on the clay ;  
Broken thy house is, and the ridge-pole split !  
    Delusion fashioned it !  
Safe pass I thence—deliverance to obtain.

BOOK SEVENTH.

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Sorrowful dwelt the King Suddhōdana  
All those long years among the Sākya Lords  
Lacking the speech and presence of his Son;  
Sorrowful sate the sweet Yasōdhara  
All those long years, knowing no joy of life,  
Widowed of him her living Liege and Prince  
And ever, on the news of some recluse  
Seen far away by pasturing camel-man  
Or traders threading devious paths for gain,  
Messengers from the King had gone and come  
Bringing accounts of many a holy sage  
Lonely and lost to home; but nought of him  
The crown of white Kapilavastu's line,  
The glory of her monarch and his hope,  
The heart's content of sweet Yasōdhara,  
Far-wandered now, forgetful, changed, or dead.

But on a day in the Wasanta-time,  
When silver sprays swing on the mango-trees  
And all the earth is clad with garb of spring,

The Princess sate by that bright garden-stream  
Whose gliding glass, bordered with lotus-cups,  
Mirrored so often in the bliss gone by  
Their clinging hands and meeting lips. Her lids  
Were wan with tears, her tender cheeks had thinned;  
Her lips' delicious curves were drawn with grief;  
The lustrous glory of her hair was hid—  
Close-bound as widows use; no ornament  
She wore, nor any jewel clasped the cloth—  
Coarse, and of mourning-white—crossed on her breast.  
Slow moved and painfully those small fine feet  
Which had the roe's gait and the rose-leaf's fall  
In old years at the loving voice of him.  
Her eyes, those lamps of love—which were as if  
Sunlight should shine from out the deepest dark,  
Illumining Night's peace with Daytime's glow—  
Unlighted now, and roving aimlessly,  
Scarce marked the clustering signs of coming Spring  
So the silk lashes drooped over their orbs,  
In one hand was a girdle thick with pearls,  
Siddârtha's—treasured since that night he fled—  
(Ah, bitter Night! mother of weeping days!  
When was fond Love so pitiless to love  
Save that this scorned to limit love by life?)  
The other led her little son, a boy  
Divinely fair, the pledge Siddârtha left—  
Named Rahula—now seven years old, who tripped  
Gladsome beside his mother, light of heart  
To see the spring-blooms burgeon o'er the world.

So while they lingered by the lotus-pools  
And, lightly laughing Rahula flung rice  
To feed the blue and purple fish: and she  
With sad eyes watched the swiftly-flying cranes,  
Sighing, "Oh! creatures of the wandering wing,  
If ye shall light where my dear Lord is hid,  
Say that Yasôdhara lives nigh to death  
For one word of his mouth, one touch of him!"  
So, as they played and sighed—mother and child—  
Came some among the damsels of the Court  
Saying, "Great Princess! there have entered in  
At the south gate merchants of Hastinpûr  
Tripusha called and Bhalluk, men of worth,  
Long traveled from the loud sea's edge, who bring  
Marvellous lovely webs pictured with gold,  
Waved blades of gilded steel, wrought bowls in  
brass,  
Cut ivories, spice, simples, and unknown birds,  
Treasures of far-off peoples; but they bring  
The which doth beggar these, for He is seen!  
Thy Lord,—our Lord—the hope of all the land—  
Siddârtha! they have seen him face to face,  
Yea, and have worshiped him with knees and brows,  
And offered offerings; for he is become  
All which was shown, a teacher of the wise,  
World-honored, holy, wonderful; a Buddh  
Who doth deliver men and save all flesh  
By sweetest speech and pity vast as Heaven:  
And, lo! he journeyeth hither these do say."

Then—while the glad blood bounded in her veins  
As Gunga leaps when first the mountain snows  
Melt at her springs—uprose Yasôdhara  
And clapped her palms, and laughed, with brimming  
tears

Beading her lashes. “Oh ! call quick,” she cried  
“These merchants to my purdah, for mine ears  
Thirst like parched throats to drink their blessed  
news.

Go bring them in—but if their tale be true,  
Say I will fill their girdles with much gold,  
With gems that Kings shall envy : come ye too,  
My girls, for ye shall have guerdon of this  
If there be gifts to speak my grateful heart.”

So went those merchants to the Pleasure-House  
Full softly pacing through its golden ways  
With naked feet, amid the peering maids,  
Much wondering at the glories of the Court.  
Whom, when they came without the purdah's folds,  
A voice, tender and eager, filled and charmed  
With trembling music, saying, “Ye are come  
From far, fair Sirs ! and ye have seen my Lord—  
Yea, worshiped—for he is become a Buddh,  
World-honored, holy, and delivers men,  
And journeyeth hither. Speak ! for, if this be,  
Friends are ye of my House, welcome and dear.”

Then answer made Tripusha, “We have seen

That sacred Master, Princess ! we have bowed  
Before his feet ; for who was lost a Prince  
Is found a greater than the King of kings.  
Under the Bôdhi-tree by Phalgú's bank  
That which shall save the world hath late been  
wrought.

By him—the Friend of all, the Prince of all  
Thine most, High Lady ! from whose tears men win  
The comfort of this World the Master speaks.  
Lo ! he is well, as one beyond all ills,  
Uplifted as a god from earthly woes,  
Shining with risen Truth, golden and clear.  
Moreover as he entereth town by town,  
Praching those noble ways which lead to peace,  
The hearts of men follow his path as leaves  
Troop to wind or sheep draw after one  
Who knows the pastures. We ourselves have heard  
By Gaya in the green Tchîrnika grove  
Those wondrous lips and done them reverence :  
He cometh hither ere the first rains fall.”

Thus spake he, and Yasôdhara, for joy,  
Scarce mastered breath to answer, “ Be it well  
Now and at all times with ye, worthy friends !  
Who bring good tidings ; but of this great thing  
Wist ye how it befell ? ”

Then Bhalluk told

Such as the people of the valleys knew  
Of that dread night of conflict, when the air



Darkened with fiendish shadows, and the earth  
 Quaked, and the waters swelled with Mara's wrath.  
 Also how gloriously that morning broke  
 Radiant with rising hopes for man, and how  
 The Lord was found rejoicing 'neath his Tree.  
 But many days the burden of release—  
 To be escaped beyond all storms of doubt,  
 Safe on Truth's shore—lay, spake he, on that heart  
 A golden load ; for how shall men—Buddh mused—  
 Who love their sins and cleave to cheats of sense,  
 And drink of error from a thousand springs—  
 Having no mind to see, nor strength to break  
 The fleshly snare which binds them—how should such  
 Receive the Twelve Nidânas and the Law  
 Redeeming all, yet strange to profit by,  
 As the caged bird oft shuns its opened door ?  
 So had we missed the helpful victory  
 If, in this earth without a refuge, Buddh  
 Winning the way, had deemed it all too hard  
 For mortal feet, and passed, none following him.  
 Yet pondered the compassion of our Lord,  
 But in that hour there rang a voice as sharp  
 As cry of travail, so as if the earth  
 Moaned in birth-throe. "*Nasyami aham bhû*  
*Nasyati loka !*" Surely I am lost,  
 I and my creatures : then a pause, and next  
 A pleading sigh borne on the western wind,  
 "*Srūyatām dharwa, Bhagwat !*" Oh, Supreme !  
 Let thy great Law be uttered ! Whereupon

The Master cast his vision forth on flesh,  
Saw who should hear and who must wait to hear,  
As the keen Sun gilding the lotus-lakes  
Seeth which buds will open to his beams  
And which are not yet risen frtm their roots ;  
Then spake, divine smiling, " Yea ! I preach !  
Whoso will listen let him learn the Law. "

Afterwards passed he, said they, by the hills  
Unto Banares, where he taught the Five,  
Showing how birth and death should be destroyed,  
And how man hath no fate except past deeds,  
No Hell but what he makes, no Heaven too high  
For those to reach whose passions sleep subdued.  
This was the fifteenth day of Vaishya  
Mid-afternoon and that night was full moon.

But, of the Rishis, first Kaundinya  
Owned the Four Truths and entered on the Paths ;  
And after him Bhadraka, Asvajit,  
Basava, Mahanâma ; also there  
Within the Deer-park, at the feet of Buddh,  
Yasad the Prince with nobles fifty-four  
Hearing the blessed word our Master spake  
Worshipped and followed ; for there sprang up peace  
And knowledge of a new time come for men  
In all who heard, as spring the flowers and grass  
When water sparkles through a sandy plain.

These sixty—said they—did our Lord send forth,  
 Made perfect in restraint and passion-free,  
 To teach the Way ; but the World-honored turned  
 South from the Deer-park and Isipatan  
 To Yashti and King Bimbasâra's realm,  
 Where many days he taught ; and after these  
 King Bimbasâra and his folk believed,  
 Learning the law of love and ordered life.  
 Also he gave the Master, of free gift—  
 Pouring forth water on the hands of Buddh—  
 The Bamboo-Garden, named Wéluvana,  
 Wherein are streams and caves and lovely glades ;  
 And the King set a stone there, carved with this :—

*Yé dharma hetuppabhavá*  
*Yesan hétun Tathâgató ;*  
*Aha yesan cha yo nirodhó*  
*Evan wadî Maha samano.*

“What life's course and cause sustain  
 These Tathâgato made plain ;  
 What delivers from life's woe  
 That our Lord hath made us know.”

And, in that Garden—said they—there was held  
 A high Assembly, where the Teacher spake  
 Wisdom and power, winning all souls which heard,  
 So that nine hundred took the yellow robe—  
 Such as the Master wears—and spread his Law ;

And this the gáthá was wherewith he closed :

*Sabba pápassa akaranan ;  
Kusalassa upasampadá ;  
Sa chitta pariyodapanan ;  
Etan Budhánusásanan.*

“ Evil swells the debts to pay,  
Good delivers and acquits ;  
Shun evil, follow good ; hold sway  
Over thyself. This is the way.”

Whom, when they ended, speaking so of him,  
With gifts, and thanks which made the jewels dull,  
The Princess recompensed. “ But by what road  
Wendeth my Lord ? ” she asked : the merchants said,  
“ Yôjans threescore stretch from the city-walls  
To Rajagriha, whence the easy path  
Passeth by Sona hither and the hills.  
Our oxen, treading eight slow koss a day,  
Came in one moon.”

Then the King hearing word,  
Sent nobles of the Court—well-mounted lords—  
Nine separate messengers, each embassy  
Bidden to say, “ The King Suddhôdana—  
Nearer the pyre by seven long years of lack,  
Wherethrough he hath not ceased to seek for thee—  
Prays of his son to come unto his own,  
The Throne and people of this longing Realm,

Lest he shall die and see thy face no more.”  
Also nine horsemen sent Yasôdhara  
Bidden to say, “ The Princess of thy House—  
Rahula’s mother—craves to see thy face  
As the night blowing moon-flower’s swelling heart  
Pines for the moon, as pale asôka-buds  
Wait for a woman’s foot : if thou hast found  
More than was lost, she prays her part in this,  
Rahula’s part, but most of all thyself.”  
So sped the Sâkya Lords, but it befel  
That each one, with the message in his mouth,  
Entered the Bamboo-Garden in that hour  
When Buddha taught his Law ; and—hearing—each  
Forgot to speak, lost thought of King and quest,  
Of the sad Princess even ; only gazed  
Eye-rapt upon the Master ; only hung  
Heart-caught upon the speech, compassionate,  
Commanding, perfect, pure, enlightning all,  
Poured from those sacred lips. Look ! like a bee  
Winged for the hive, who sees the mûgras spread  
And scents their utter sweetness on the air,  
If he be honey-filled, it matters not ;  
If night be nigh, or rain, he will not heed ;  
Needs must he light on those delicious blooms  
And drain their nectar ; so these messengers  
One with another, hearing Buddha’s words,  
Let go the purpose of their speed and mixed,  
Heedless of all, amid the Master’s train.  
Wherefore the King bade that Udayi go—

Chiefest in all the Court, and faithfulest,  
Siddârtha's playmate in the happier days—  
Who, as he drew anear the garden, plucked  
Blown tufts of tree-wool from the grove and sealed  
The entrance of his hearing; thus he came  
Safe through the lofty peril of the place  
And told the message of the King, and her's.

Then meekly bowed his head and spake our Lord  
Before the people, "Surely I shall go!  
It is my duty as it was my will;  
Let no man miss to render reverence  
To those who lend him life, whereby come means  
To live and die no more, but safe attain .  
Blissful Nirvâna, if ye keep the Law,  
Purging past wrongs and adding nought thereto,  
Complete in love and lovely charities.  
Let the King know and let the Princess hear  
I take the way forthwith." This told, the folk  
Of white Kapilavastu and its fields  
Made ready for the entrance of their Prince.  
At the south gate a bright pavilion rose  
With flower-wreathed pillars and the walls of silk  
Wrought on their red and green with woven gold.  
Also the roads were laid with scented boughs  
Of neem and mango, and full mussuks shed  
Sandal and jasmine on the dust, and flags  
Fluttered; and on the day when he should come  
It was ordained how many elephants—

With silver howdahs and their tusks gold-tipped—  
Should wait beyond the ford, and where the drums  
Should boom “Siddârtha cometh !” where the lords  
Should light and worship, and the dancing-girls  
Where they should strew their flowers with dance  
and song

So that the steed he rode might tramp knee-deep  
In rose and balsam, and the ways be fair ;  
While the town rang with music and high joy.  
This was ordained, and all men’s ears were pricked  
Dawn after dawn to catch the first drum’s beat  
Announcing, “ Now he cometh !”

But it fell—

Eager to be before—Yasôdhara  
Rode in her litter to the city-walls  
Where soared the bright pavilion. All around  
A beauteous garden smiled—Nigrôdha named—  
Shaded with bel-trees and the green-plumed dates,  
New-trimmed and gay with winding walks and banks  
Of fruits and flowers ; for the southern road  
Skirted its lawns, on this hand leaf and bloom,  
On that the suburb-huts where base-borns dwelt  
Outside the gates, a patient folk and poor,  
Whose touch for Kshatriya and priest of Brahm  
Were sore defilement. Yet those, too, were quick  
With expectation, rising ere the dawn  
To peer along the road, to climb the trees  
At far-off trumpet of some elephant,  
Or stir of temple-drum ; and when none came,

Busied with lowly chares to please the Prince ;  
Sweeping their door-stones, setting forth their flags,  
Stringing the fluted fig-leaves into chains,  
New furbishing the Lingam, decking new  
Yesterday's faded arch of boughs, but aye  
Questioning wayfarers if any noise  
Be on the road of great Siddârtha. These  
The Princess marked with lovely languid eyes,  
Watching, as they, the southward plain, and bent  
Like them to listen if the passers gave  
News of the path. So fell it she beheld  
One slow approaching with his head close shorn,  
A yellow cloth over his shoulder cast,  
Girt as the hermits are, and in his hand  
An earthen bowl, shaped melonwise, the which  
Meekly at each hut door he held a space,  
Taking the granted dole with gentle thanks  
And all as gently passing where none gave.  
Two followed him wearing the yellow robe,  
But he who bore the bowl so lordly seemed,  
So reverend, and with such a passage moved,  
With so commanding presence filled the air,  
With such sweet eyes of holiness smote all,  
That, as they reached him alms the givers gazed  
Awestruck upon his face, and some bent down  
In worship, and some ran to fetch fresh gifts  
Grieved to be poor ; till slowly, group by group,  
Children and men and women drew behind  
Into his steps, whispering with covered lips,



“ Who is he ? who ? when looked a Rishi thus ? ”  
But as he came with quiet footfall on  
Nigh the pavilion, lo ! the silken door  
Lifted, and, all unveiled, Yasôdhara  
Stood in the path crying, “ Siddârtha ! Lord ! ”  
With wide eyes streaming and with close-clasped  
    hands,  
Then sobbing fell upon his feet, and lay.

Afterwards, when this weeping lady passed  
Into the Noble Paths, and one had prayed  
Answer from Buddha wherefore—being vowed  
Quit of all mortal passion and the touch,  
Flower-soft and conquering, of a woman’s hands—  
He suffered such embrace, the Master said :  
“ The greater beareth with the lesser love  
So it may raise it unto easier heights.  
Take heed that no man, being ’scaped from bonds,  
Vexeth bound souls with boasts of liberty.  
Free are ye rather that your freedom spread  
By patient winning and sweet wisdom’s skill.  
Three eras of long toil bring Bodhisâts—  
Who will be guides and help this darkling world—  
Unto deliverance, and the first is named  
Of deep ‘ Resolve,’ the second of ‘ Attempt,’  
The third of ‘ Nomination.’ Lo ! I lived  
In era of Resolve, desiring good,  
Searching for wisdom, but mine eyes were sealed.  
Count the gray seeds on yonder castor-clump,

So many rains it is since I was Ram,  
A merchant of the coast which looketh south  
To Lanka and the hiding-place of pearls.  
Also in that far time Yasôdhara  
Dwelt with me in our village by the sea,  
Tender as now, and Lukshmi was her name.  
And I remember how I journeyed thence  
Seeking our gain, for poor the household was  
And lowly. Not the less with wistful tears  
She prayed me that I should not part, nor tempt  
Perils by land and water. 'How could love  
Leave what it loved?' she wailed; yet, venturing, I  
Passed to the Straits, and after storm and toil  
And deadly strife with creatures of the deep,  
And woes beneath the midnight and the noon,  
Searching the wave I won therefrom a pearl  
Moonlike and glorious, such as Kings might buy  
Emptying their treasury. Then came I glad  
Unto mine hills, but over all that land  
Famine spread sore; ill was I stead to live  
In journey home, and hardly reached my door—  
Aching for food—with that white wealth if the see  
Tied in my girdle. Yet no food was there;  
And on the threshold she for whom I toiled—  
More than myself—lay with her speechless lips  
Nigh unto death for one small gift of grain.  
Then cried I, 'If there be who hath of grain,  
Here is a kingdom's ransom for one life:  
Give Lukshmi bread and take my moonlight pearl.'

Whereat one brought the last of all his hoard,  
Mellet—three seers—and clutched the beauteous  
thing.

But Lukshmi lived and sighed with gathered life,  
‘Lo! thou didst love indeed!’ I spent my pearl  
Well in that life to comfort heart and mind  
Else quite un comforted, but these pure pearls,  
My last large gain, won from a deeper wave—  
The Twelve Nidânas and the Law of Good—  
Cannot be spent, nor dimmed, and most fulfil  
Their perfect beauty being freeliest given.  
For like as is to Meru yonder hill  
Heaped by the little ants, and like as dew  
Dropped in the footmark of a bounding roe  
Unto the shoreless seas, so was that gift  
Unto my present giving; and so love—  
Vaster in being free from toils of sense—  
Was wisest stooping to the weaker heart;  
And so the feet of sweet Yasôdhara  
Passed into peace and bliss, being softly led.”

But when the King heard how Siddâtha came  
Shorn, with the mendicant’s sad-colored cloth,  
And stretching out a bowl to gather orts  
From base-borns’ leavings, warthful sorrow drove  
Love from his heart. Thrice on the ground he spat,  
Plucked at his silvered beard, and strode straight  
forth  
Lackeyed by trembling lords. Frowning he clomb

Upon his war-horse, drove the spurs, and dashed,  
Angered, through wondering streets and lanes of folk,  
Scarce finding breath to say, "The King! bow down!"  
Ere the loud cavalcade had clattered by :  
Which—at the turning by the Temple-wall  
Where the south gate was seen—encountered full  
A mighty crowd; to every edge of it  
Poured fast more people, till the roads were lost,  
Blotted by that huge company which thronged  
And grew, close following him whose look serene  
Met the old King's. Nor lived the father's wrath  
Longer than while the gentle eyes of Buddh  
Lingered in worship on his troubled brows,  
Then downcast sank, with his true knee, to earth  
In proud humility. So dear it seemed  
To see the Prince, to know him whole, to mark  
That glory greater than of earthly state  
Crowning his head, that majesty which brought  
All men, so awed and silent, in his steps.  
Nathless the King broke forth, "Ends it in this  
That great Siddârtha steals into his realm,  
Wrapped in a clout, shorn, sandaled, craving food  
Of low-borns, he whose life was as a God's?  
My son! heir of this spacious power, and heir  
Of Kings who did but clap their palms to have  
What earth could give or eager service bring?  
Thou should'st have come apparelled in thy rank,  
With shining spears and tramp of horse and foot.  
Lo! all my soldiers camped upon the road,

And all my city waited at the gates ;  
Where hast thou sojourned through these evil years  
Whilst thy crowned father mourned ? and she, too,  
there  
Lived as the widows use, foregoing joys ;  
Never once hearing sound of song or string.  
Nor wearing once the festal robe, till now  
When in her cloth of gold she welcomes home  
A beggar spouse in yellow remnants clad.  
Son ! why is this ? ”

“ My Father ! ” came reply,  
“ It is the custom of my race.”

“ Thy race,”

Answered the King “ counteth a hundred thrones  
From Maha Sammât, but no deed like this.”

“ Not of a mortal line,” the Master said,  
“ I spake, but of descent invisible,  
The Buddhas who have been and who shall be :  
Of these am I, and what they did I do,  
And this which now befalls so fell before  
That at his gate a King in warrior-mail  
Should meet his son, a Prince in hermit-weeds ;  
And that, by love and self-control, being more  
Then mightiest Kings in all their puissance,  
The appointed Helper of the Worlds should bow—  
As now do I—and with all lowly love  
Proffer, where it is owned for tender debts,  
The first-fruits of the treasure he hath brought ;

Which now I proffer.”

Then the King amazed  
Inquired “What treasure?” and the Teacher took  
Meekly the royal palm, and while they paced  
Through worshiping streets—the Princess and the  
King

On either side—he told the things which make  
For peace and pureness, those Four noble Truths  
Which hold all wisdom as shores shut the seas,  
Those eight right Rules whereby who will may  
walk—

Monarch or slave—upon the perfect Path  
That hath its Stages Four and Precepts Eight,  
Whereby whoso will live—mighty or mean  
Wise or unlearned, man, woman, young or old—  
Shall soon or late break from the wheels of life  
Attaining blest Nirvâna. So they came  
Into the Palace-porch, Suddhâdana  
With brows unknit drinking the mighty words,  
And in his own hand carrying Buddh’s bowl,  
Whilst a new light brightened the lovely eyes  
Of sweet Yasôhara and sunned her tears;  
And that night entered they the Way of Peace.

BOOK EIGHTH.

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A broad mead spreads by swift Kohâna's bank  
At Nagara ; five days shall bring a man  
In ox-wain thither from Benares' shrines  
Eastward and northward journeying. The horns  
Of white Himâla look upon the place,  
Which all the year is glad with blooms and girt  
By groves made green from that bright streamlet's  
wave.

Soft are its slopes and cool its fragrant shades,  
And holy all the spirit of the spot  
Unto this time : the breath of eve comes hushed  
Over the tangled thickets, and high heaps  
Of carved red stones cloven by root and stem  
Of creeping fig, and glad with waving veil  
Of leaf and grass. The still snake glistens forth  
From crumbled work of lac and cedar-beams  
To coil his folds there on deep-graven slabs ;  
The lizard dwells and darts o'er painted floors  
Where Kings have paced ; the gray fox litters safe  
Under the broken thrones ; only the peaks,  
And stream, and sloping lawn, and gentle air

Abide unchanged. All else, like all fair shows  
Of life, are fled—for this is where it stood,  
The city of Suddhōdana, the hill  
Whereon, upon an eve of gold and blue  
At sinking sun Lord Buddha set himself  
To teach the Law in hearing of his own.

Lo! ye shall read it in the Sacred Books  
How, being met in that glad pleasaunce-place—  
A garden in old days with hanging walks,  
Fountains, and tanks, and rose-banked terraces  
Girdled by gay pavilions and the sweep  
Of stately palace-fronts—the Master sate  
Eminent, worshiped, all the earnest throng  
Catching the opening of his lips to learn  
That wisdom which hath made our Asia mild;  
Whereto four hundred crores of living souls  
Witness this day. Upon the King's right hand  
He sate, and round were ranged the Sōkya Lords  
Ananda, Devadatta—all the Court.  
Behind stood Seriyut and Mugallan, chiefs  
Of the calm brethern in the yellow robe,  
A goodly company. Between his knees  
Rahula smiled with wondering childish eyes  
Bent on the awful face, while at his feet  
Sate sweet Yasōdhara, her heartaches gone,  
Foreseeing that fair love which doth not feed  
On fleeting sense, that life which knows no age,  
That blessed last of deaths when Death is dead,



His victory and hers. Wherefore she laid  
Her hand upon his hands, folding around  
Her silver shoulder-cloth his yellow robe,  
Nearest in all the world to him whose words  
The Three Worlds waited for. I cannot tell  
A small part of the splendid lore which broke  
From Buddha's lips : I am a late-come scribe  
Who love the Master and his love of men,  
And tell this legend, knowing he was wise,  
But have not wit to speak beyond the books ;  
And time hath blurred their script and ancient sense,  
Which once was new and mighty, moving all.  
A little of that large discourse I know  
Which Buddha spake on soft Indian eve.  
Also I know it writ that they who heard  
Were more—lakhs more—crores more—than could be  
seen,  
For all the Devas and the Dead thronged there,  
Till Heaven was emptied to the seventh zone  
And uttermost dark Hells opened their bars ;  
Also the daylight lingered past its time  
In rose-leaf radiance on the watching peaks,  
So that it seemed Night listened in the glens  
And Noon upon the mountains ; yea ! they write,  
The evening stood between them like some maid  
Celestial, love-struck, rapt ; the smooth-rolled clouds  
Her braided hair ; the studded stars the pearls  
And diamonds of her coronal ; the moon  
Her forehead-jewel, and the deepening dark

Her woven garments. 'Twas her close-held breath  
Which came in scented sighs across the lawns  
While our Lord taught, and, while he taught, who  
heard—

Though he were stranger in the land, or slave,  
High caste or low, come of the Aryan blood,  
Or Mlech or Jungle-dweller—seemed to hear  
What tongue his fellows talked. Nay, outside those  
Who crowded by the river, great and small,  
The birds and beasts and creeping things—'tis writ—  
Had sense of Buddha's vast embracing love  
And took the promise of his piteous speech ;  
So that their lives—prisoned in shape of ape,  
Tiger, or deer, shagged bear, jackal, or wolf,  
Foul-feeding kite, pearled dove, or peacock gemmed.  
Squat toad or speckled serpent, lizard, bat ;  
Yea, or of fish fanning the river-waves—  
Touched meekly at the skirts of brotherhood  
With man who hath less innocence than these ;  
And in mute gladness knew their bondage broke  
Whilst Buddha spake these things before the  
King :

Om, amitaya! measure not with words

Th' Immeasurable : nor sink the string of thought  
Into the Fathomless. Who asks doth err,  
Who answers, errs. Say nought !

The Books teach Darkness was, at first of all,  
And Brahm, sole meditating in that Night:  
Look not for Brahm and the Beginning there!  
Nor him, nor any light

Shall any gazer see with mortal eyes,  
Or any searcher know by mortal mind,  
Veil after veil will lift—but there must be  
Veil upon veil behind.

Stars sweep and question not. This is enought  
That life and death and joy and woe abide;  
And cause and sequence, and the course of time,  
And Being's ceaseless tide,

Which, ever-changing, runs, linked like a river  
By ripples following ripples, fast or slow—  
The same yet not the same— from far-off fountain  
To where its waters flow

Into the seas. These, steaming to the Sun,  
Give the lost wavelets back in cloudy fleece  
To trickle down the hills, and glide again;  
Having no pause or peace.

This is enough to know, the phantasms are;  
The Heavens, Earths, Worlds, and changes changing  
them  
A mighty whirling wheel of strife and stress  
Which none can stay or stem.

Pray not ! the Darkness will not brighten ! Ask  
Nought from the Silence, for it cannot speak !  
Vex not your mournful minds with pious pains !  
Ah ! Brothers, Sisters ! seek

Nought from the helpless gods by gift and hymn,  
Nor bribe with blood, nor feed with fruit and cakes ;  
Within yourselves deliverance must be sought ;  
Each man his prison makes.

Each hath such lordship as the loftiest ones ;  
Nay, for with Powers above, around, below,  
As with all flesh and whatsoever lives,  
Act maketh joy and woe.

What hath been bringeth what shall be, and is,  
Worse—better—last for first and first for last ;  
The Angels in the Heavens of Gladness reap  
Fruits of a holy past.

The devils in the underworlds wear out  
Deeds that were wicked in an age gone by.  
Nothing endures : fair virtues waste with time,  
Foul sins grow purged thereby.

Who toiled a slave may come anew a Prince  
For gentle worthiness and merit won ;  
Who ruled a King may wander earth in rags  
For things done and undone.

Higher than Indra's ye may lift your lot,  
And sink it lower than the worm or gnat ;  
The end of many myriad lives is this,  
The end of myriads that.

Only, while turns this wheel invisible,  
No pause, no peace, no staying-place can be ;  
Who mounts will fall, who falls may mount; the  
spokes  
Go round unceasingly !

If ye lay bound upon the wheel of change,  
And no way were of breaking from the chain,  
The Heart of boundless Being is a curse,  
The Soul of Things fell Pain.

Ye are not bound ! the Soul of Things is sweet,  
The Heart of Being is celestial rest ;  
Stronger than woe is will : that which was Good  
Doth pass to Better—Best.

I, Buddh, who wept with all my brothers' tears,  
Whose heart was broken by a whole world's woe,  
Laugh and am glad, for there is Liberty !  
Ho ! ye who suffer ! know

Ye suffer from yourselves. None else compels,  
None other holds you that ye live and die,  
And whirl upon the wheel, and hug and kiss  
Its spokes of agony,

Its tire of tears, its nave of nothingness.  
Behold, I show you Truth! Lower than hell,  
Higher than heaven, outside the utmost stars,  
Farther than Brahm doth dwell,

Before beginning, and without an end,  
As space eternal and as surety sure,  
Is fixed a Power divine which moves to good,  
Only its laws endure.

This is its touch upon the blossomed rose,  
The fashion of its hand shaped lotus-leaves ;  
In dark soil and the silence of the seeds  
The robe of Spring it weaves ;

That is its painting on the glorious clouds,  
And these its emeralds on the peacock's train ;  
It hath its stations in the stars ; its slaves  
In lightning, wind, and rain.

Out of the dark it wrought the heart of man,  
Out of dull shells the pheasant's penciled neck ;  
Ever at toil, it brings to loveliness  
All ancient wrath and wreck.

The gray eggs in the golden sun-bird's nest  
Its treasures are, the bees' six-sided cell  
Its honey-pot ; the ant wots of its ways,  
The white doves know them well.

It spreadeth forth for flight the eagle's wings  
What time she beareth home her prey ; it sends  
The she-wolf to her cubs : for unloved things  
It findeth and food friends.

It is not marred nor stayed in any use,  
All liketh it ; the sweet white milk it brings  
To mothers' breasts ; it brings the white drops, too,  
Wherewith the young snake stings.

The ordered music of the marching orbs  
It makes in viewless canopy of sky ;  
In deep abyss of earth it hides up gold,  
Sards, sapphires, lazuli.

Ever and ever bringing secrets forth,  
It sitteth in the green of forest-glades  
Nursing strange seedlings at the cedar's root,  
Devising leaves, blooms, blades.

It slayeth and it saveth, nowise moved  
Except unto the working out of doom ;  
Its threads are Love and Life ; and Death and Pain  
The shuttles of its loom.

It maketh and unmaketh, mending all ;  
What it hath wrought is better than hath been .  
Slow grows the splendid pattern that it plans  
Its wistful hands between.

This is its work upon the things ye see,  
The unseen things are more ; men's hearts and minds,  
The thoughts of peoples and their ways and wills,  
Those, too, the great Law binds.

Unseen it helpeth ye with faithful hands,  
Unheard it speaketh stronger than the storm.  
Pity and Love are man's because long stress  
Molded blind mass to form.

It will not be contemned of any one ;  
Who thwarts it loses, and who serves it gains ;  
The hidden good it pays with peace and bliss,  
The hidden ill with pains.

It seeth everywhere and marketh all ;  
Do right—it recompenseth ! do one wrong—  
The equal retribution must be made,  
Though Dharma tarry long.

It knows not wrath nor pardon ; utter-true  
Its measure mete, its faultless balance weighs ;  
Times are as nought, to-morrow it will judge,  
Or after many days.



By this the slayer's knife did stab himself ;  
The unjust judge hath lost his own defender ;  
The false tongue dooms its lie ; the creeping thief  
And spoiler rob, to render.

Such is the Law which moves to righteousness,  
Which none at last can turn aside or stay ;  
The heart of it is Love, the end of it  
Is Peace and Consummation sweet. Obey !

The Books say well, my Brothers ! each man's life  
The outcome of his former living is ;  
The bygone wrongs bring forth sorrows and woes  
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields !  
The sesamum was sesamum, the corn  
Was corn. The Silence and the Darkness knew !  
So is a man's fate born.

He cometh, reaper of the things he sowed,  
Sesamum, corn so much cast in past birth ;  
And so much weed and poison-stuff, which mar  
Him and the aching earth.

If he shall labor rightly, rooting these,  
And planting wholesome seedlings where they grew,  
Fruitful and fair and clean the ground shall be,  
And rich the harvest due.

If he who liveth, learning whence woe springs,  
Endureth patiently, striving to pay  
His utmost debt for ancient evils done  
In Love and Truth alway ;

If making none to lack, he thoroughly purge  
The lie and lust of self forth from his blood ;  
Suffering all meekly, rendering for offense  
Nothing but grace and good ;

If he shall day by day dwell merciful,  
Holy and just and kind and true ; and rend  
Desire from where it clings with bleeding roots,  
Till love of life have end :

He—dying—leaveth as the sum of him  
A life-count closed, whose ills are dead and quit,  
Whose good is quick and mighty, far and near,  
So that fruits follow it.

No need hath such to live as ye name life ;  
That which began in him when he began  
Is finished : he hath wrought the purpose through  
Of what did make him Man.

Never shall yearnings torture him, nor sins  
Stain him, nor ache of earthly joys and woes  
Invade his safe eternal peace ; nor deaths  
And lives recur. He goes

Unto Nirvâna. He is one with Life  
Yet lives not. He is blest, ceasing to be.  
Om, mani padme, om! the Dewdrop slips  
Into the shining sea !

This is the doctrine of the Karma. Learn !  
Only when all the dross of sin is quit,  
Only when life dies like a white flame spent  
Death dies along with it.

Say not " I am," " I was," or " I shall be,"  
Think not ye pass from house to house of flesh  
Like travelers who remember and forget,  
Ill-lodged or well-lodged. Fresh

Issues upon the Universe that sum  
Which is the lattermost of lives. It makes  
Its habitation as the worm spins silk  
And dwells therein. It takes

Function and substance as the snake's egg hatched  
Takes scale and fang ; as feathered reed-seeds fly  
O'er rock and loam and sand, until they find  
Their marsh and multiply.

Also it issues forth to help or hurt.  
When Death the bitter murderer doth smite,  
Red roams the unpurged fragment of him, driven  
On wings of plague and blight.

But when the mild and just die, sweet airs breathe ;  
The world grows richer, as if desert-stream  
Should sink away to sparkle up again  
Purer, with broader gleam.

So merit won winneth the happier age  
Which by demerit halteth short of end ;  
Yet must this Law of Love reign King of all  
Before the Kalpas end.

What lets? —Brothers! the Darkness lets! which  
breeds

Ignorance, mazed whereby ye take these shows  
For true, and thirst to have, and, having, cling  
To lusts which work you woes.

Ye that will tread the Middle Road, whose course  
Bright Reason traces and soft Quiet smoothes ;  
Ye who will take the high Nirvâna-way  
List the Four Noble Truths.

The First Truth is of *Sorrow*. Be not mocked !  
Life which ye prize is long-drawn agony :  
Only its pains abide ; its pleasures are  
As birds which light and fly.

Ache of the birth, ache of the helpless days,  
Ache of hot youth and ache of manhood's prime ;  
Ache of the chill gray years and choking death,  
These fill your piteous time.

Sweet is fond Love, but funeral-flames must kiss  
The breasts which pillow and the lips which cling;  
Gallant is warlike Might, but vultures pick  
The joints of chief and King.

Beauteous is Earth, but all its forest-broods  
Plot mutual slaughter, hungering to live;  
Of sapphire are the skies, but when men cry  
Famished, no drops they give.

Ask of the sick, the mourners, ask of him  
Who tottereth on his staff, lone and forlorn,  
“Liketh thee life?”—these say the babe is wise  
That weepeth, being born.

The Second Truth is *Sorrow's Cause*. What grief  
Springs of itself and springs not of Desire?  
Senses and things perceived mingle and light  
Passion's quick spark of fire :

So flameth Trishna, lust and thirst of things.  
Eager ye cleave to shadows, dote on dreams;  
A false Self in the midst ye plant, and make  
A world around which seems ;

Blind to the height beyond, deaf to sound  
Of sweet airs breathed from far past Indra's sky;  
Dumb to the summons of the true life kept  
For him who false puts by.

So grows the strifes and lusts which make earth's war,  
So grieve poor cheated hearts and flow salt tears ;  
So wax the passions, envies, angers, hates ;  
So years chase blood-stained years

With wild red feet. So, where the grain should grow,  
Spreads the birân-weed with its evil root  
And poisonous blossoms ; hardly good seeds find  
Soil where to fall and shoot ;

And drugged with poisonous drink the soul departs  
And fierce with thirst to drink Karma returns ;  
Sense-struck again the sodden self begins,  
And new deceits it earns.

The Third is *Sorrow's Ceasing*. This is peace  
To conquer love of self and lust of life,  
To tear deep-rooted passion from the breast,  
To still the inward strife ;

For love to clasp Eternal Beauty close ;  
For glory to be Lord of self, for pleasure  
To live beyond the gods ; for countless wealth  
To lay up lasting treasure

Of perfect service rendered, duties done  
In charity, soft speech, and stainless days :  
These riches shall not fade away in life,  
Nor any death dispraise.

Then Sorrow ends, for Life and Death have ceased ;  
How should lamps flicker when their oil is spent ?  
The old sad count is clear, the new is clean ;  
Thus hath a man content.

The Fourth Truth is *The Way*. It openeth wide,  
Plain for all feet to tread, easy and near,  
The *Noble Eightfold Path* ; it goeth straight  
To peace and refuge. Hear !

Manifold tracks lead to yon sister-peaks  
Around whose snows the gilded clouds are curled ;  
By steep or gentle slopes the climber comes  
Where breaks that other world

Strong limbs may dare the rugged road which storms,  
Soaring and perilous, the mountain's breast ;  
The weak must wind from slower ledge to ledge  
With many a place of rest.

So is the Eightfold Path which brings to peace ;  
By lower or by upper heights it goes.  
The firm soul hastes, the feeble tarries. All  
Will reach the sunlit snows.

The First good Level is *Right Doctrine*. Walk  
In fear of Dharma, shunning all offense ;  
In heed of Karma, which doth make man's fate ;  
In lordship over sense.

The Second is *Right Purpose*. Have good-will  
To all that lives, letting unkindness die  
And greed and wrath ; so that your lives be made  
Like soft airs passing by.

The Third is *Right Discourse*. Govern the lips  
As they were palace-doors, the King within ;  
Tranquil and fair and courteous be all words  
Which from that presence win.

The Fourth is *Right Behavior*. Let each act  
Assoil a fault or help a merit grow ;  
Like threads of silver seen through crystal beads  
Let love through good deeds show.

Four higher roadways be. Only those feet  
May tread them which have done with earthly  
things ;

*Right Purity, Right Thought, Right Loneliness,*  
*Right Rapture*. Spread no wings

For sunward flight, thou soul with unplumed vans !  
Sweet is the lower air and safe, and known  
The homely levels : only strong ones leave  
The nest each makes his own.

Dear is the love, I know, of Wife and Child ;  
Pleasant the friends and pastimes of your years ;  
Fruitful of good Life's gentle charities ;  
False, though firm-set, its fears.



Live—ye who must—such lives as live on these ;  
    Make golden stair-ways of your weakness ; rise  
By daily sojourn with those phantasies  
    To lovelier verities.

So shall ye pass to clearer heights and find  
    Easier ascents and lighter loads of sins,  
And larger will to burst the bonds of sense,  
    Entering the Path.   Who wins

To such commencement hath the *First Stage* touched ;  
    He knows the Noble Truths, the Eightfold Road ;  
By few or many steps such shall attain  
    Nirvâna's blest abode.

Who standeth at the *Second Stage* made free  
    From doubts, delusions, and the inward strife,  
Lord of all lusts, quit of the priests and books,  
    Shall live but one more life.

Yet onward lies the *Third Stage* ; purged and pure  
    Hath grown the stately spirit here, hath risen  
To love all living things in perfect peace.  
    His life at end, life's prison

Is broken.   Nay, there are who surely pass  
    Living and visible to utmost goal  
By *Fourth Stage* of the Holy ones—the Buddhs—  
    And they of stainless soul.

Lo ! like fierce foes slain by some warrior,  
Ten sins along these Stages lie in dust,  
The Love of Self, False Faith, and Doubt are three,  
Two more, Hatred and Lust.

Who of these Five is conqueror hath trod  
Three stages out of Four ; yet there abide  
The Love of Life on earth, Desire for Heaven,  
Self-Praise, Error and Pride.

As one who stands on yonder snowy horn  
Having nought o'er him but the boundless blue,  
So, these sins being slain, the man is come  
Nirvâna's verge unto.

Him the Gods envy from their lower seats ;  
Him the Three Worlds in ruin should not shake ;  
All life is lived for him, all deaths are dead ;  
Karma will no more make

New houses. Seeking nothing, he gains all ;  
Foregoing self, the Universe grows " I " ;  
If any teach NIRVANA is to cease  
Say unto such they lie.

If any teach NIRVANA is to live,  
Say unto such they err ; not knowing this,  
Nor what light shines beyond their broken lamps,  
No lifeless, timeless bliss.

Enter the Path ! There is no grief like Hate !

No pains like passions, no deceit like sense !

Enter the Path ! far hath he gone whose foot

Treads down one fond offense.

Enter the Path ! There spring the healing streams

Quenching all thirst ! there bloom th' immortal  
flowers

Carpeting all the way with joy ! there throng

Swiftest and sweetest hour !

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More is the treasure of the Law than gems ;

Sweeter than comb its sweetest ; its delights

Delightful past compare. Thereby to live

Hear the *Five Rules* aright—

Kill not—for Pity's sake—and lest ye slay

The meanest thing upon its upward way.

Give freely and receive, but take from none

By greed, or force or fraud, what is his own.

Bear not false witness, slander not, nor lie ;

Truth is the speech of inward purity.

Shun drugs and drinks which work the wit abuse ;

Clear minds, clear bodies, need no Sôma juice.

Touch not thy neighbor's wife, neither commit  
Sin of the flesh unlawful and unfit.

The words the Master spake of duties due  
To father, mother, children, fellows, friends ;  
Teaching how such as may not swiftly break  
The clinging chains of sense—whose feet are weak  
To tread the higher road—should order so  
This life of flesh that all their hither days  
Pass blameless in discharge of charities  
And first true footfalls in the Eightfold Path ;  
Living pure, reverent, patient, pitiful,  
Loving all things which live even as themselves ;  
Because what falls for ill is fruit of ill  
Wrought in the past, and what falls well of good ;  
And that by howsomuch the householder  
Purgeth himself of self and helps the world,  
By so much happier comes he to next stage,  
In so much bettered being. This he spake,  
As also long before, when our Lord walked  
By Rajagriha in the bamboo-grove ;  
For on a dawn he walked there and beheld  
The householder Singâla, newly bathed,  
Bowing himself with bare head to the earth,  
To Heaven, and all four quarters ; while he threw  
Rice, red and white, from both hands. “ Wherefore  
thus

Bowest thou, Brother? " said the Lord ; and he,  
 " It is the way, Great Sir ! our fathers taught  
 At every dawn, before the toil begins,  
 To hold off evil from the sky above  
 And earth beneath, and all the winds which blow."  
 Then the World-honored spake : " Scatter not rice,  
 But offer loving thoughts and acts to all.  
 To parents as the East where rises light ;  
 To teachers as the South whence rich gifts come ;  
 To wife and children as the West where gleam  
 Colors of love and calm, and all days end ;  
 To friends and kinsmen and all men as North ;  
 To humblest living things beneath, to Saints  
 And Angels and the blessed Dead above :  
 So shall all evil be shut off, and so  
 The six main quarters will be safely kept."

But to his own, them of the yellow robe—  
 They who, as wakened eagles, soar with scorn  
 From life's low vale, and wing toward the Sun—  
 To these he taught the Ten Observances  
 The *Dasa-Sil*, and how a mendicant  
 Must know the *Three Doors* and the *Triple Thoughts* ;  
 The *Sixfold States of Mind* ; the *Fivefold Powers* ;  
 The *Eight High Gates of Purity* ; the *Modes*  
*Of Understanding* ; *Iddhi* ; *Upekshâ* ;  
 The *Five Great Meditations*, which are food  
 Sweeter than Amrit for the holy soul ;  
 The *Zhâna's* and the *Three Chief Refuges*.

Also he taught his own how they should dwell ;  
How live, free from the snares of love and wealth ;  
What eat and drink and carry—three plain cloths—  
Yellow, of stitched shuff, worn with shoulder bare—  
A girdle, almsbowl, strainer. Thus he laid  
The great foundations of our Sangha well,  
That noble Order of the Yellow Robe  
Which to this day standeth to help the World.

So all that night he spake, teaching the Law :  
And on no eyes fell sleep— for they who heard  
Rejoiced with tireless joy. Also the King,  
When this was finished, rose upon his throne  
And with bared feet bowed low before his Son  
Kissing his hem ; and said, “Take me, O Son !  
Lowest and least of all thy Company.”  
And sweet Yasôdhara, all happy now—  
Cried “Give to Rahula—thou Blessed One !  
The Treasure of the Kingdom of thy Word  
For his inheritance.” Thus passed these Three  
Into the Path.

---

Here endeth what I write  
Who love the Master for his love of us.  
A little knowing, little have I told  
Touching the Teacher and the Ways of Peace.  
Forty-five rains thereafter showed he those  
In many lands and many tongues and gave

Our Asia light, that still is beautiful,  
Conquering the world with spirit of strong grace :  
All which is written in the holy Books,  
And where he passed and what proud Emperors  
Carved his sweet words upon rocks and caves :  
And how—in fullness of the times—it fell  
The Buddha died, the great Tathâgato,  
Even as a man 'mongst men, fulfilling all :  
And how a thousand thousand crores since then  
Have trod the Path which leads whither he went  
Unto NIRVANA where the Silence lives.

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Ah! Blessed Lord ! Oh, High Deliverer !  
Forgive this feeble script, which doth thee wrong.  
Measuring with little wit thy lofty Love.  
Ah! Lover ! Brother ! Guide ! Lamp of the Law !  
I take my refuge in thy name and thee !  
I take my refuge in thy Law of Good ;  
I take my refuge in thy Order ! *OM !*  
The Dew is on the lotus !—rise, Great Sun !  
And lift my leaf and mix me with the wave.  
Om mani padme hum, the Sunrise comes !  
The Dewdrop slips into the shining Sea !

END OF THE LIGHT OF ASIA.

THE INDIAN SONG OF SONGS.





# INTRODUCTION.

OM !

## REFERENCE TO GANESHA !

“The sky is clouded ; and the wood resembles  
The sky, thick-arched with black Tamâla boughs ;  
O Radha, Radha ! take this Soul, that trembles  
In life’s deep midnight, to Thy golden house.”  
So Nanda spoke—and, led by Radha’s spirit,  
The feet of Krishna found the road aright ;  
Wherefore, in bliss which all high hearts inherit,  
Together taste they Love’s divine delight.

“He who wrote these things for thee,  
Of the Son of Wassodee,  
Was the poet Jayadeva ;  
Him Saraswati gave ever  
Fancies fair his mind to throng,  
Like pictures palace-walls along ;  
Even to his notes of love  
Lakshmi’s mystic dancers move.  
If thy spirit seeks to brood  
On Hari glorious, Hari good ;

If it feeds on solemn numbers,  
 Dim as dreams and soft as slumbers,  
 Lend thine ear to Jayadev,  
 Lord of all the spells that save.  
 Umapatidhara's strain  
 Glows like roses after rain ;  
 Sharan's stream-like song is grand,  
 If its tide ye understand ;  
 Bard more wise beneath the sun  
 Is not found than Govardhum ;  
 Dhoyi holds the listener still  
 With his shlokes of subtle skill ;  
 But for sweet words suited well  
 Jayadeva doth excel."

(*What follows is to the Music MALAVA and the Mode*  
*RUPAKA.)*

### HYMN TO VISHNU.

O thou that held'st the blessèd Veda dry  
 When all things else beneath the floods were hurled ;  
 Strong Fish-God ! Ark of Man ! *Jai ! Hari jai !*  
 Hail, Keshav, hail ! thou Master of the world !

The round world rested on thy spacious nape ;  
 Upon thy neck, like a mere mole, it stood :  
 O thou that took'st for us the Tortoise-shape,  
 Hail, Keshav, hail ! Ruler of wave and wood !

The world upon thy curving tusk sate pure,  
Like the Moon's dark disc in her crescent pale ;  
O thou who didst for us assume the Boar,  
Immortal Conqueror ! hail, Keshav, hail !

When thou thy Giant-Foe didst seize and rend,  
Fierce, fearful, long, and sharp were fang and nail ;  
Thou who the Lion and the Man didst blend,  
Lord of the Universe ! hail, Narsingh, hail !

Wonderful Dwarf !—who with a threefold stride  
Cheated King Bali—where thy footsteps fall  
Men's sins. O Wamuna ! are set aside ;  
O Keshav, hail ! thou Help and Hope of all !

The sins of this sad earth thou didst assoil,  
The anguish of its creatures thou didst heal ;  
Freed are we from all terrors by thy toil ;  
Hail, Purshuram, hail ! Lord of the biting steel !

To thee the fell Ten-Headed yielded life,  
Thou in dread battle laid'st the monster low !  
Ah, Rama ! dear to Gods and men that strife ;  
We praise thee, master of the matchless bow !

With clouds for garments glorious thee dost fare,  
Veiling thy dazzling majesty and might  
As when Yamuna saw thee with the share,  
A peasant—yet the King of Day and Night.

Merciful-hearted ! when thou camest as Boodh—

Albeit 'twas written in the Scriptures so—

Thou bad'st our alters be no more imbrued

With blood of victims : Keshav ! bending low—

We praise thee, Wielder of the sweeping sword,

Brilliant as curving comets in the gloom,

Whose edge shall smite the fierce barbarian horde ;

Hail to thee, Keshav ! hail, and hear, and come,

And fill this song of Jayadev with thee,

And make it wise to teach, strong to redeem,

And sweet to living souls. Thou Mystery !

Thou Light of Life ! Thou Dawn beyond the dream !

Fish ! that didst outswim the flood ;

Tortoise ! whereon earth hath stood ;

Boar ! who with thy tush held'st high

The world, that mortals might, not die ;

Lion ! who hast giants torn ;

Dwarf ! who laugh'dst a king to scorn ;

Sole Subduer of the Dreaded !

Slayer of the many-headed !

Mighty Plowman ! Teacher tender !

Of thine own the sure Defender !

Under all thy ten disguises

Endless praise to thee arises.

(*What follows is to the Music GURJJARI and the Mode*

NIHSARA.)

Endless praise arises,  
O thou God that liest  
Rapt, in Kumla's breast,  
Happiest, holiest, highest !  
Planets are thy jewels,  
Stars thy forehead-gems,  
Set like sapphires gleaming  
In kingliest anadems ;  
Even the great gold Sun-God,  
Blazing through the sky,  
Serves thee but for crest-stone,  
*Jai, jai ! Hari, jai !*  
As that Lord of day  
After night brings morrow,  
Thou dost charm away  
Life's long dream of sorrow.  
As on Mansa's water  
Brood the swans at rest,  
So thy laws sit stately  
On a holy breast.  
O, Drinker of the poison !  
Ah, high Delight of earth !  
What light is to the lotus-buds,  
What singing is to mirth,  
Art thou—art thou that slayedst  
Madhou and Narak grim ;

That ridest on the King of Birds,  
Making all glories dim.  
With eyes like open lotus-flowers,  
Bright in the morning rain,  
Freeing by one swift piteous glance  
The spirit from Life's pain :  
Of all the three Worlds Treasure !  
Of sin the Putter-by !  
O'er the Ten-Headed Victor !  
*Jai Hari ! Hari ! jai !*  
Thou Shaker of the Mountain !  
Thou Shadow of the Storm !  
Thou Cloud that unto Lakshmi's face  
Comes welcome, white, and warm !  
O thou—who to great Lakshmi  
Art like the silvery beam  
Which moon-sick chakors feed upon  
By Jumna's silent stream—  
To thee this hymn ascendeth,  
That Jayadev doth sing,  
Of worship, love, and mystery ;  
High Lord the heavenly King !  
And unto whoso hears it  
Do thou a blessing bring—  
Whose neck is gilt with yellow dust  
From lilies that did cling  
Beneath the breasts of Lakshmi,  
A girdle soft and sweet,  
When in divine embracing

The lips of Gods did meet ;  
And the beating heart above  
Of thee—Dread Lord of Heaven !  
She left that stamp of love—  
By such deep sign be given  
Prays, Jayadev, the glory  
And the secret and the spells  
Which close-hid in this story  
Unto wise ears he tells.





# THE INDIAN SONG OF SONGS.

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## SARGA THE FIRST.

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### SAMODADAMODARO.

#### THE SPORTS OF KRISHNA.

Beautiful Radha, jasmine-bosomed Radha,  
All in the Spring-time waited by the wood  
For Krishna fair, Krishna the all-forgetful—  
Krishna with earthly love's false fire consuming—  
And some one of her maidens sang this song :

(*What follows is to the Music VASANTA and the Mode*  
YATI.)

I know where Krishna tarries in these early days of  
Spring,  
When every wind from warm Malay brings fragrance  
on its wing ;  
Brings fragrance stolen far away from thickets of the  
clove,

In jungles where the bees hum and the Koil flutes her  
love ;

He dances with the dancers, of a merry morrice one,  
All in the budding Spring-time, for 'tis sad to be alone.

I know how Krishna passes these hours of blue and  
gold,

When parted lovers sigh to meet and greet and closely  
hold

Hand fast in hand ; and every branch upon the Vakul-  
tree

Droops downward with a hundred blooms in every  
bloom a bee ;

He is dancing with the dancers to a laughter-moving  
tone,

In the soft awakening Spring-time, when 'tis hard to  
live alone.

Where Kroona-flowers, that open at a lover's lightest  
tread,

Break, and, for shame at what they hear, from white  
blush modest red ;

And all the spears on all the boughs of all the Ketuk-  
glades

Seem ready darts to pierce the hearts of wandering  
youths and maids ;

'Tis there thy Krishna dances till the merry drum is  
done,

All in the sunny Spring-time, when who can live alone ?

Where the breaking forth of blossom on the yellow  
Keshra-sprays  
Dazzles like Kama's sceptre, who all the world obeys ;  
And Pâtal-buds fill drowsy bees from pink delicious  
bowls,  
As Kama's nectared goblet steeps in languor human  
souls ;  
There he dances with the dancers, and of Radha  
thinketh none,  
All in the warm new Spring tide, when none will live  
alone.

Where the breath of waving Mâdhvi pours incense  
through the grove,  
And silken Mogras lull the sense with essences of  
love—  
The silken-soft pale Mogra, whose perfume fine and  
faint  
Can melt the coldness of a maid, the sternness of a  
saint—  
There dances with those dancers thine other self, thine  
Own,  
All in the languorous Spring-time, when none will live  
alone.

Where—as if warm lips touched sealed eyes and waked  
them—all the bloom  
Opens upon the mangoes to feel the sunshine come ;  
And Atimuktas wind their arms of softest green about,

Clasping the stems, while calm and clear great Jumna  
spreadeth out ;  
There dances and there laughs thy Love, with damsels  
many an one,  
In the rosy days of Spring-time, for he will not live  
alone.

“Mark this song of Jayadev !  
Deep as pearl in ocean-wave  
Lurketh in its lines a wonder  
Which the wise alone will ponder :  
Though it seemeth of the earth.  
Heavenly is the music's birth ;  
Telling darkly of delights  
In the wood, of wasted nights,  
Of witless days, and fruitless love,  
And false pleasures of the grove,  
And rash passions of the prime,  
And those dances of Spring-time ;  
Time, which seems so subtle-sweet,  
Time, which pipes to dancing-feet,  
Ah ! so softly—ah ! so sweetly—  
That among those wood-maids feately  
Krishna cannot choose but dance,  
Letting pass life's greater chance.”

Yet the winds that sigh so  
As they stir the rose,  
Wake a sigh from Krishna

Wistfuller than those ;  
All their faint breaths swinging  
The creepers to and fro  
Pass like rustling arrows  
Shot from Kama's bow :  
Thus among the dancers  
What those zephyrs bring  
Strikes to Krishna's spirit  
Like a darted sting.

And all as if—far wandered—  
The traveler should hear  
The bird of home, the Koil,  
With nest-notes rich and clear ;  
And there should come one moment  
A blessèd fleeting dream  
Of the bees among the mangoes  
Beside his native stream ;  
So flash those sudden yearnings,  
That sense of a dearer thing,  
The love and lack of Radha  
Upon his soul in Spring.

Then she, the maid of Radha, spake again ;  
And pointing far away between the leaves  
Guided her lovely Mistress where to look,  
And note how Krishna wantoned in the wood  
Now with this one, now that ; his heart, her prize,  
Panting with foolish passions, and his eyes

Beaming with too much love for those fair girls—  
Fair, but not so as Radha ; and she sang :

( *What follows is to the Music RAMAGIRI and the Mode*  
Y<sub>ATI</sub>.)

See Lady ! how thy Krishna passes these idle hours  
Decked forth in fold of woven gold, and crowned with  
forest-flowers ;  
And scented with the sandal, and gay with gems of  
price—  
Rubies to mate his laughing lips, and diamonds like  
his eyes ;  
In the company of damsels,\* who dance and sing and  
play,  
Lies Krishna, laughing, toying, dreaming his Spring  
away.

One, with star-blossomed champâk wreathed, woos  
him to rest his head  
On the dark pillow of her breast so tenderly outspread ;  
And o'er his brow with roses blown she fans a fra-  
grance rare,  
That falls on the enchanted sense like rain in thirsty  
air,

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\* It will be observed that the "Gopis" here personify the five senses. Lassen says, "*Manifestum est puellis istis nil aliud significari quam res sensiles.*"

While the company of damsels wave many an odorous  
spray,  
And Krishna, laughing, toying, sighs the soft Spring  
away.

Another, gazing in his face, sits wistfully apart,  
Searching it with those looks of love that leap from  
heart to heart ;  
Her eyes—afire with shy desire, veiled by their lashes  
black—  
Speak so that Krishna cannot choose but send the  
message back,  
In the company of damsels whose bright eyes in a ring  
Shine round him with soft meanings in the merry light  
of Spring.

The third one of that dazzling band of dwellers in the  
wood—  
Body and bosom panting with the pulse of youthful  
blood—  
Leans over him, as in his ear a lightsome thing to  
speak,  
And then with leaf-soft lip imprints a kiss below his  
cheek,  
A kiss that thrills, and Krishna turns at the silken  
touch  
To give it back—ah, Radha ! forgetting thee too much.  
And one with arch smile beckons him away from  
Jumna's banks,



Where the tall bamboos bristle like spears in battle-  
ranks,  
And plucks his cloth to make him come into the mango-  
shade,  
Where the fruit is ripe and golden, and the milk and  
cake are laid :  
Oh ! golden-red the mangoes, and glad the feasts of  
Spring,  
And fair the flowers to lie upon, and sweet the dancers  
sing.

Sweetest of all that Temptress who dances for him now  
With subtle feet which part and meet in the Rās-  
measure slow,  
To the chime of silver bangles and the beat of rose-leaf  
hands,  
And pipe and lute and cymbal played by the woodland  
bands ;  
So that wholly passion-laden—eye, ear, sense, soul o'er-  
come—  
Krishna is theirs in the forest ; his heart forgets its  
home.

“ Krishna, made for heavenly things,  
’Mid those woodland singers sings ;  
With those dancers dances featly,  
Gives back soft embraces sweetly ;  
Smiles on that one, toys with this,  
Glance for glance and kiss for kiss ;

Meets the merry damsels fairly,  
Plays the round of folly rarely,  
Lapped in milk-warm spring-time weather,  
He and those brown girls together.

“ And this shadowed earthly love  
In the twilight of the groves,  
Dance and song and soft caresses,  
Meeting looks and tangled tresses,  
Jayadev the same hath writ,  
That ye might have gain of it,  
Sagely its deep sense conceiving  
And its inner light believing ;  
How that Love—the mighty Master,  
Lord of all the stars that cluster  
In the sky, swiftest and slowest,  
Lord of highest, Lord of lowest—  
Manifests himself to mortals,  
Winning them toward the portals  
Of his sacred House, the gates  
Of that bright Paradise which waits  
The wise in love. Ah, human creatures !  
Even your phantasies are teachers.  
Mighty Love makes sweet in seeming  
Even Krishna’s woodland dreaming ;  
Mighty Love sways all alike  
From self to selflessness. Oh ! strike  
From your eyes the veil, and see  
What Love willeth Him to be

Who in error, but in grace,  
Sitteth with that lotus-face,  
And those eyes whose rays of heaven  
Unto phantom-eyes are given ;  
Holding feasts of foolish mirth  
With these Visions of the earth ;  
Learning love, and love imparting ;  
Yet with sense of loss upstarting :—

“For the cloud that veils the fountains  
Underneath the Sandal mountains,  
How—as if the sunshine drew  
All its being to the blue—  
It takes flight, and seeks to rise  
High into the purer skies,  
High into the snow and frosts,  
On the shining summits lost !  
Ah ! and how the Koil’s strain  
Smites the traveler with pain,—  
When the mango blooms in spring,  
And “Koo-hoo,” “Koo-hoo,” they sing—  
Pain of pleasures not yet won,  
Pain of journeys not yet done,  
Pain of toiling without gaining,  
Pain, ’mid gladness, of still paining.”

But may He guide us all to glory high  
Who laughed when Radha glided, hidden, by,  
And all among those damsels free and bold

Touched Krishna with a soft mouth, kind and cold ;  
And like the others, leaning on his breast,  
Unlike the others, left there Love's unrest ;  
And like the others, joining in his song,  
Unlike the others, made him silent long.

*(Here ends that Sarga of the Gita Govinda entitled*

SAMODADAMODARO.)

## SARGA THE SECOND.

## KLESHAKESHAVO.

## THE PENITENCE OF KRISHNA.

Thus lingered Krishna in the deep, green wood,  
 And gave himself, too prodigal, to those ;  
 But Radha, heart-sick at his falling-off,  
 Seeing her heavenly beauty slighted so,  
 Withdrew ; and, in a bower of Paradise—  
 Where nectarous blossoms wove a shrine of shade,  
 Haunted by birds and bees of unknown skies—  
 She sate deep-sorrowful, and sang this strain :

( *What follows is to the Music GURJJARI and the Mod.*  
 YATI.)

Ah, my Beloved ! taken with those glances,  
 Ah, my Beloved ! dancing those rash dances,  
     Ah, Minstrel ! playing wrongful strains so well ;  
 Ah Krishna ! Krishna, with the honeyed lip !  
 Ah, Wanderer into foolish fellowship !  
     My Dancer, my Delight !—I love thee still.

O Dancer ! strip thy peacock-crown away,  
Rise! thou whose forehead is the star of day,  
    With beauty for its silver halo set ;  
Come ! thou whose greatness gleams beneath its shroud  
Like Indra's rainbow shining through the cloud—  
    Come, for I love thee, my Beloved ! yet.

Must love thee—cannot choose but love thee ever,  
My best Beloved !—set on this endeavor,  
    To win thy tender heart and earnest eye  
From lips but sadly sweet, from restless bosoms,  
To mine, O Krishna with the mouth of blossoms !  
    To mine, thou soul of Krishna ! yet I sigh

Half hopeless, thinking of myself forsaken,  
And thee dear Loiterer, in the wood o'ertaken  
    With passion for those bold and wanton ones,  
Who knit thine arms as poison-plants gripe trees  
With twining cords—their flowers the braveries  
    That flash in the green gloom, sparkling stars and  
    stones.

My prince ! my Lotus-faced ! my woe ! my love !  
Whose broad brow, with the tilka-spot above,  
    Shames the bright moon at full with fleck of cloud  
Thou to mistake so little for so much !  
Thou, Krishna, to be palm to palm with such !  
    O Soul made for my joys, pure, perfect proud !

Ah, my Beloved! in thy darkness dear ;  
Ah, Dancer! with the jewels in thine ear,  
Swinging to music of a loveless love ;  
O my Beloved! in thy fall so high  
That angels, sages, spirits of the sky  
Linger about thee, watching in the grove.

I will be patient still, and draw thee ever,  
My one Beloved, sitting by the river  
Under the thick kadambas with that throng :  
Will there not come an end to earthly madness ?  
Shall I not, past the sorrow, have the gladness ?  
Must not the light shine for him ere long ?

“ Shine, thou Light by Radha given,  
Shine, thou splendid star of heaven !  
Be a lamp to Krishna's feet,  
Show to all hearts secrets sweet,  
Of the wonder and the love  
Jayadev hath writ above.  
Be the quick Interpreter  
Unto wisest ears of her  
Who always sings to all, ‘ I wait,  
He loveth still who loveth late.’ ”

For (sang-on that high Lady in the shade)  
My soul for tenderness, not blame, was made ;  
Mine eyes look through his evil to his good ;  
My heart coins pleas for him ; my fervent thought

Prevents what he will say when these are naught,  
And that which I am shall be understood.

Then spake she to her maiden wistfully—

*(What follows is to the Music MALAVAGAUDA and the  
Mode EKATALI.)*

Go to him—win him hither—whisper low  
How he may find me if he searches well ;  
Say, if he will—joys past his hope to know  
Await him here ; go now to him, and tell  
Where Radha is, and that henceforth she charms  
His spirit to her arms.

Yes, go ! say, if he will, that he may come—  
May come, my love, my longing, my desire ;  
May come forgiven, shriven, to me his home,  
And make his happy peace ; nay, and aspire  
To uplift Radha's veil, and learn at length  
What is in its strength.

Lead him ; say softly I shall chide his blindness,  
And vex him with my angers : yet add this,  
He shall not vainly sue for loving-kindness  
Nor miss to see me close, nor lose the bliss  
That lives upon my lip, nor be denied  
The rose-throne at my side.



Say that I—Radha—in my bower languish  
All widowed, till he find the way to me;  
Say that mine eyes are dim, my breast all anguish,  
Until with gentle murmured shame I see  
His steps come near, his anxious pleading face  
Bend for my pardoning grace.

While I—what did he deem light loves so tender,  
To tarry for them when the vow was made  
To yield him up my bosom's maiden splendor  
And fold him in my fragrance, and unbraid  
My shining hair for him, and clasp him close  
To the gold heart of his Rose?

And sing him strains which only spirits know,  
And make him captive with the silk-soft chain  
Of twinned-wings brooding round him, and bestow  
Kisses of Paradise, as pure as rain;  
My gems, my moonlight-pearls, my girdle-gold,  
Cymbaling music bold?

While gained for ever, I shall dare to grow  
Life to life with him, in the realms divine;  
And—Love's large cup at happy overflow,  
Yet ever to be filled—his eyes and mine  
Will meet in that glad look, when Time's great gate  
Closes and shuts out Fate.

“Listen to the unsaid things  
Of the song that Radha sings,  
For the soul draws near to bliss,  
As it comprehendeth this.  
I am Jayadev, who write  
All this subtle-rich delight  
For your teaching. Ponder, then,  
What it tells to Gods and men.  
Err not, watching Krishna gay,  
With those brown girls all at play;  
Understand how Radha charms  
Her wandering lover to her arms,  
Waiting with divinest love  
Till his dream ends in the grove.”

For even now (she sang) I see him pause,  
Heart-stricken with the waste of heart he makes  
Amid them; all the bows of their bent brows  
Wound him no more: no more for all their sakes  
Plays he one note upon his amorous lute,  
But lets the strings lie mute.

Pensive, as if his parted lips should say—

“My feet with the dances are weary,  
The music has dropped from the song,  
There is no more delight in the lute-strings,  
Sweet Shadows! what thing has gone wrong?

The wings of the wind have left fanning  
The palms of the glade ;  
They are dead, and the blossoms seem dying  
In the place where we played.

“ We will play no more, beautiful Shadows !  
A fancy came solemn and sad,  
More sweet, with unspeakable longings,  
Than the best of the pleasures we had :  
I am not now the Krishna who kissed you ;  
That exquisite dream—  
The Vision I saw in my dancing—  
Has spoiled what you seem.  
Ah ! delicate phantoms that cheated  
With eyes that looked lasting and true,  
I awake—I have seen her—my angel—  
Farewell to the wood and to you !  
Oh, whisper of wonderful pity !  
Oh, fair face that shone !  
Though thou be a vision, Divinest !  
This vision is done.”

*(Here ends that Sarga of the Gîta Govinda entitled*

*KLESHAKESHAVO.)*

## SARGA THE THIRD.

## MUGDIAMADHUSUDANO.

## KRISHNA TROUBLED.

Thereat—as one who welcomes to her throne  
 A new-made Queen, and brings before it bound  
 Her enemies—so Krishna in his heart  
 Throned Radha; and—all treasonous follies chained—  
 He played no more with those first play-fellows :  
 But, searching through the shadows of the grove  
 For loveliest Radha—when he found her not,  
 Faint with the quest, despairing, lonely, lorn,  
 And pierced with shame for wasted love and days,  
 He sate by Jumna, where the canes are thick,  
 And sang to the wood-echoes words like these :

*(What follows is to the Music GURJJARI and the Modes  
 YATI.)*

Radha, Enchantress! Radha, queen of all!  
 Gone—lost, because she found me sinning here ;

And I so stricken with my foolish fall,  
    I could not stay her out of shame and fear ;  
                                She will not hear ;  
In her disdain and grief vainly I call.

And if she heard, what would she do ? what say ?  
    How could I make it good that I forgot ?  
What profit was it to me, night and day,  
    To live, love, dance, and dream, having her not ?  
                                Soul without spot !  
I wronged thy patience, till is sighted away.

Sadly I know the truth. Ah ! even now  
    Remembering that one look beside the river,  
Softer the vexed eyes seem, and the proud brow  
    Than lotus-leaves when the bees make them quiver,  
                                My love for ever !  
Too late is Krishna wise—to far art thou !  
    .

Yet all day long in my deep heart I woo thee,  
    And all night long with thee my dreams are sweet ;  
Why, then, so vainly must my steps pursue thee ?  
    Why can I never reach thee, to entreat,  
                                Low at thy feet,  
Dear vanished Splendor ! till my tears subdue thee ?  
    .

Surpassing One ! I knew thou didst not brook  
    Half-hearted worship, and a love that wavers ;

Haho ! there is the wisdom I mistook,  
Therefore I seek with desperate endeavors ;  
That fault dissevers  
Me from my heaven, astray—condemned—forsook !

And yet I seem to feel, to know, thee near me ;  
Thy steps make music, measured music, near ;  
Radha ! my Radha ! will not sorrow clear me ?  
Shine once ! speak one word pitiful and dear !  
Wilt thou not hear ?  
Canst thou—because I did forget—forsake me ?

Forgive ! the sin is sinned, is past, is over ;  
No thought I think shall do thee wrong again ;  
Turn thy dark eyes again upon thy lover  
Bright Spirit ! or I perish of this pain.  
Loving again !  
In dread of doom to love, but not recover.

“So did Krishna sing and sigh  
By the river-bank ; and I,  
Jayadev of Kinduvilva,  
Resting—as the moon of silver  
Sits upon the solemn ocean  
On full faith, in deep devotion ;  
Tell it that ye may perceive  
How the heart must fret and grieve ;  
How the soul doth tire of earth,  
When the love from Heav’n hath birth.”

For (sang he on) I am no foe of thine,  
There is no black snake, Kama! in my hair;  
Blue lotus-bloom, and not the poisoned brine,  
Shadows my neck; with strains my bosom bare,  
Thou God unfair!  
In sandal-dust, not ashes; nought of mine  
Makes me like Shiva that thou, Lord of Love!  
Shouldst strain thy string at me and fit thy dart;  
This world is thine—let be one breast thereof  
Which bleeds already, wounded to the heart  
With lasting smart,  
Shot from those brows that did my sin reprove.

Thou gavest her those black brows for a bow  
Arched like thine own, whose pointed arrows seem  
Her glances, and the underlids that go—  
So firm and fine—its string? Ah, fleeting gleam!  
Beautiful dream!  
Small need of Kama's help hast thou, I trow,

To smite me to the soul with love; but set  
Those arrows to their silken cord! enchain  
My thoughts in that loose hair! let thy lips, wet  
With dew of heaven as bimba-buds with rain,  
Bloom precious pain  
Of longing in my heart; and, keener yet,  
The heaving of thy lovely, angry bosom,  
Pant to my spirit things unseen, unsaid;

But if thy touch, thy tones, if the dark blossom  
Of thy dear face, thy jasmine odors shed  
From feet to head,  
If these be all with me, canst thou be far—be fled?

“So sang he, and I pray that whoso hears  
The music of his burning hopes and fears,  
That whoso sees this vision by the River  
Of Krishna, Hari, (can we name him ever?)  
And marks his ear-ring rubies swinging slow,  
As he sits still, unheedful, bending low  
To play this tune upon his lute, while all  
Listen to catch the sadness musical;  
And Krishna wotteth nought, but, with set face  
Turned full toward Radha's, sings on in that place  
May all such souls—prays Jayadev—be wise  
To learn the wisdom which hereunder lies.

*(Here ends that Sarga of the Gîta Govinda entitled*

*MUGDHAMADHUSUDANO.)*



## SARGA THE FOURTH.

## SNIGDHAMADIUSUDANO.

## KRISHNA CHEERED.

Then she who Radha sent came to the canes—  
 The canes beside the river where he lay  
 With listless limbs and spirit weak from love —  
 And she sang this to Krishna wistfully :

(*What follows is to the Music KARNATA and the Mode*  
 EKATALI.)

Art thou sick for Radha ? she is sad in turn,  
 Heaven foregoes its blessings, if it holds not thee ;  
 All the cooling fragrance of sandal she doth spurn,  
 Moonlight makes her mournful with radiance silvery ;  
 Even the southern breeze blown fresh from pearly seas,  
 Seems to her but tinted by a dolorous brine ;  
 And for thy sake discontented, with a great love over-  
     laden,  
 Her soul comes here beside thee, and sitteth down  
     with thine.

Her soul comes here beside thee, and tenderly and true  
It weaves a subtle mail of proof to ward off sin and  
    pain ;  
A breastplate soft as lotus-leaf, with holy tears for  
    dew,  
To guard thee from the things that hurt ; and then  
    'tis gone again  
To strew a blissful place with the richest buds that  
  
Kama's sweet world, a meeting-spot with rose and  
    jasmine fair,  
For the hour when, well-contented, with a love no  
    longer troubled,  
Thou shalt find the way to Radha, and finish sorrows  
    there.

But now her lovely face is shadowed by her fears ;  
Her glorious eyes are veiled and dim like moonlight  
    in eclipse  
By breaking rain-clouds, Krishna ! yet she paints you  
    in her tears  
With tender thoughts—not Krishna, but brow and  
    breast and lips  
And form and mein a King, a great and god-like thing ;  
And then with bended head she asks grace from the  
    Love Divine,  
To keep thee discontented with the phantoms thou for-  
    swearest,

Till she may win her gory, and thou be raised to  
thine.

Softly now she sayeth,  
    "Krishna, Krishna, come!"  
Lovingly she prayeth,  
    "Fair moon, light him home."  
Yet if Hari helps not,  
    Moonlight cannot aid;  
Ah! the woeful Radha!  
    Ah! the forest shade!

Ah! if Hari guide not,  
    Moonlight is as gloom;  
Ah! if moonlight help not,  
    How shall Krishna come?  
Sad for Krishna grieving  
    In the darkened grove;  
Sad for Radha waving  
    Dreams of fruitless love!

"Strike soft strings to this soft measure,  
If thine ear would catch its treasure;  
Slowly dance to this deep song,  
Let its meaning float along  
With grave paces, since it tells  
Of a love that sweetly dwells  
In a tender distant glory,  
Pass all faults of mortal story."

(*What follows is to the Music DESHĀGA and the Mode*  
*AKĀTALI.*)

Krishna, till thou come unto her, faint she lies with  
love and fear ;  
Even the jewels of her necklet seem a load to great to  
bear.

Krishna, till thou come unto her, all the sandal and  
the flowers  
Vex her with their pure perfection though they grow  
in heavenly bowers.

Krishna, till thou come unto her, fair albeit those  
bowers may be,  
Passion burns her, and love's fire fevers her for lack  
of thee.

Krishna, till thou come unto her, those divine lids,  
dark and tender,  
Droop like lotus-leaves in rain-storms, dashed and heavy  
in their splendor.

Krishna, till thou come unto her, that rose-couch which  
she hath spread  
Saddens with its empty place, its double pillow for one  
head.

Krishna, till thou come unto her, from her palms she  
will not lift

The dark face hidden deep within them like the moon  
in cloudy rift.

Krishna, till thou come unto her, angel though she be,  
thy Love  
Sighs and suffers, waits and watches—joyless 'mid those  
joys above.

Krishna, till thou come unto her, with the comfort of  
thy kiss  
Deeper than thy loss, O Krishna! must be loss of  
Radha's bliss.

Krishna, while thou didst forget her—her, thy life, thy  
gentle fate—  
Wonderful her waiting was, her pity sweet, her patience  
great.

Krishna, come! 'tis grief untold to grieve her shame  
to let her sigh;  
Come, for she is sick with love, and thou her only  
remedy.

“So she sang, and Jayadeva  
Prays for all, and prays for ever,  
That Great Hari may bestow  
Utmost bliss of loving so  
On us all; that one who wore  
The herdsman's form, and heretofore,

To save the shepherd's threatened flock,  
Up from the earth reared the huge rock—  
Bestow it with a gracious hand,  
Albeit, amid the woodland band,  
Clinging close in fond caresses  
Krishna gave them ardent kisses,  
Taking on his lips divine  
Earthly stamp and woodland sign.”

*(Here ends that Sarga of the Gīta Govinda entitled  
SNIGDHAMADHUSUDANO.)*

## SARGA THE FIFTH.

## SAKANDKSHAPUNDARIKAKSHO.

## THE LONGINGS OF KRISHNA.

“Say I am here ! oh, if she pardons me,  
Say where I am, and win her softly hither.”  
So Krishna to the maid ; and willingly  
She came again to Radha, and she sang :

(*What follows is to the Music DESHIVARADI and the  
Mode RUPAKA.*)

Low whispers the wind from Malaya  
Overladen with love ;  
On the hills all the grass is burned yellow ;  
And the trees in the grove  
Droop with tendrils that mock by their clinging  
The thoughts of the parted ;  
And there lies, sore-sighing for thee,  
Thy love, altered-hearted.

To him the moon's icy-chill silver  
Is a sun at midday ;  
The fever he burns with is deeper  
Than starlight can stay :  
Like one who falls stricken by arrows,  
With the color departed  
From all but his red wounds, so lies  
Thy love, bleeding-hearted.

To the music the banded bees make him  
He closeth his ear ;  
In the blossoms their small horns are blowing  
The honey-song clear ;  
But as if every sting to his bosom  
Its smart had imparted,  
Low lies by the edge of the river,  
Thy love, aching-hearted.

By the edge of the river, far wandered  
From his once beloved bowers,  
And the haunts of his beautiful playmates,  
And the beds strewn with flowers ;  
Now thy name is his playmate—that only !  
And the hard rocks upstarted  
From the sand make the couch where he lies,  
Thy Krishna, sad-hearted.

“Oh may Hari fill each soul,  
As these gentle verses roll



Telling of the anguish borne  
 By kindred ones asunder torn !  
 Oh may Hari unto each  
 All the lore of loving teach,  
 All the pain and all the bliss ;  
 Jayadeva prayeth this !”

Yea, Lady ! in the self-same spot he waits  
 Where with thy kiss thou taught'st him utmost love,  
 And drew him as none else draws, with thy look ;  
 And all day long, and all night long, his cry  
 Is “ Radha, Radha ” like a spell said o'er :  
 And in his heart there lives no wish nor hope  
 Save only this, to slake his spirit's thirst  
 For Radha's love with Radha's lips ; and find  
 Peace on the immortal beauty of thy breast.

*(What follows is to the Music GURJJARI and the Mode*

EkATALI.)

Mistress, sweet and bright and holy !  
 Meet him in that place ;  
 Change his cheerless melancholy  
 Into joy and grace ;  
 If thou hast forgiven, vex not ;  
 If thou lovest, go,  
 Watching ever by the river,  
 Krishna listens low :

Listens low, and on his reed there  
Softly sounds thy name,  
Making even mute things plead there  
For his hope : 'tis shame  
That, while winds are welcome to him,  
If from thee they blow,  
Mournful ever by the river  
Krishna waits thee so !

When a bird's wing stirs the roses,  
When a leaf falls dead,  
Twenty times he recomposes  
The flower-seat he has spread :  
Twenty times, with anxious glances  
Seeking thee in vain,  
Sighing ever by the river,  
Krishna droops again.

Loosen from thy foot the bangle,  
Lest its golden bell,  
With a tiny, tattling jangle,  
Any false tale tell :  
If thou fearest that the moonlight  
Will thy glad face know,  
Draw those dark braids lower, Lady !  
But to Krishna go.

Swift and still as lightning's splendor  
Let thy beauty come,

Sudden, gracious, dazzling, tender,  
To his arms—its home.

Swift as Indra's yellow lightning,  
Shining through the night,  
Glide to Krishna's lonely bosom,  
Take him love and light.

Grant, at last, love's utmost measure,  
Giving, give the whole ;  
Keep back nothing of the treasure  
Of thy priceless soul :  
Hold with both hands out unto him  
Thy chalice, let him drain  
The nectar of its dearest draught,  
Till not a wish remain.

Only go—the stars are sitting,  
And thy Krishna grieves ,  
Doubt and anger quite forgetting,  
Hasten through the leaves :  
Wherefore didst thou lead him heav'nward  
But for this thing's sake ?  
Comfort him with pity, Radha !  
Or his heart must break.

“ But while Jayadeva writes  
This rare tale of deep delights—  
Jayadev, whose heart is given  
Unto Hari, Lord in Heaven—

See that ye too, as ye read,  
With a glad and humble heed,  
Bend your brows before His face,  
That ye may have bliss and grace.

And then the Maid, compassionate, sang on—

Lady, most sweet !  
For thy coming feet  
He listens in the wood, with love sore-tried ;  
Faintly sighing,  
Like one a-dying,  
He sends his thoughts afoot to meet his bride.

Ah, silent one ?  
Sunk in the sun,  
The darkness falls as deep as Krishna's sorrow ;  
The chakor's strain  
Is not more vain  
Than mine, and soon gray dawn will bring white  
morrow.

And thine own bliss  
Delays by this ;  
The utmost of thy heaven comes only so  
When, with hearts beating  
And passionate greeting,  
Parting is over, and the parted grow

One—one for ever !  
And the old endeavor  
To be so blended is assuaged at last ;  
And the glad tears raining  
Have nought remaining  
Of doubt or 'plaining ; and the dread has passed

Out of each face,  
In the close embrace,  
That by-and-by embracing will be over ;  
The ache that causes  
Those mournful pauses  
In bowers of earth between lover and lover ;

To be no more felt,  
To fade, to melt  
In the strong certainty of joys immortal ;  
In the glad meeting,  
And quick sweet greeting  
Of lips that close beyond Time's shadowy portal.

And to thee is given,  
Angel of Heaven !  
This glory and this joy with Krishna. Go !  
Let him attain,  
For his long pain,  
The prize it promised—see thee coming slow,

A vision first, but then—  
 By glade and glen—  
 A lovely, loving soul, true to its home :  
 His Queen—his Crown—his All,  
 Hast'ning at last to fall  
 Upon his breast, and live there. Radha, come !

“Come ! and come thou, Lord of all,  
 Unto whom the Three Worlds call ;  
 Thou, that didst in angry might,  
 Kansa, like a comet, smite ;  
 Thou, that in thy passion tender,  
 As incarnate spell and splendor,  
 Hung on Radha's glorious face—  
 In the grab of Krishna's grace—  
 As above the bloom the bee,  
 When the honeyed revelry  
 Is too subtle-sweet an one  
 Not to hang and dally on ;  
 Thou that art Three Worlds' glory,  
 Of life the light, of every story  
 The meaning and the mark, of love  
 The root and flower, o' the sky above  
 The blue, of bliss the heart, of those,  
 The lovers, that which did impose  
 The gentle law, that each should be  
 The other's Heav'n and harmony.”

*(Here ends that Sarga of the Gîta Govinda entitled)*

SAKANDKSHAPUNDARIKAKSHO.)

## SARGA THE SIXTH.

## DHIRISHTAVAIKUNTO.

## KRISHNA MADE BOLDER.

But seeing that, for all her loving will,  
The flower-soft feet of Radha had not power  
To leave their place and go, she sped again—  
That maiden—and to Krishna's eager ears  
Told how it fared with his sweet mistress there.

(*What follows is to the Music GONDAKIRI and the Mode*  
RUPAKA.)

Krishna ! 'tis thou must come, (she sang)  
Ever she waits thee in heavenly bower ;  
The lotus seeks not the wandering bee,  
The bee must find the flower.

All the wood over her deep eyes roam,  
Marveling sore where tarries the bee,  
Who leaves such lips of nectar unsought  
As those that blossom for thee.

Her steps would fail if she tried to come,  
Would falter and fail, with yearning weak ;  
At the first of the road they would falter and pause,  
And the way is strange to seek.

Find her where she is sitting, then,  
With lotus-blossom on ankle and arm  
Wearing thine emblems, and musing of nought  
But the meeting to be—glad, warm.

To be—" but wherefore tarrieth he ? "  
" What can stay or delay him ?—go !  
See if the soul of Krishna comes,"  
Ten times she sayeth to me so ;

Ten times lost in a languorous swoon,  
" Now he cometh—he cometh," she cries ;  
And a love-look lightens her eyes in the gloom,  
And the darkness is sweet with her sighs.

Till, watching in vain, she glideth again  
Under the shade of the whispering leaves ;  
With a heart too full of its love at last  
To heed how her bosom heaves."

" Shall not these fair verses swell  
The number of the wise who dwell  
In the realm of Kama's bliss ?



Jayadev prayeth this,  
Jayadev, the bard of Love,  
Servant of the Gods above."

For all so strong in Heaven itself  
Is Love, that Radha sits drooping there,  
Her beautiful bosoms panting with thought,  
And the braids drawn back from her ear.

And—angel albeit—her rich lips breathe  
Sighs, if sighs were ever so sweet ;  
And—if spirits can tremble—she trembles now  
From forehead to jeweled feet.

And her voice of music sinks to a sob,  
And her eyes, like eyes of a mated roe,  
Are tender with looks of yielded love,  
With dreams dreamed long ago ;

Long—long ago, but soon to grow truth,  
To end, and be walking and certain and true ;  
Of which dear surety murmur her lips,  
As the lips of sleepers do :

And, dreaming, she loosens her girdle-pearls,  
And opens her arms to the empty air,  
Then starts, if a leaf of the champâk falls,  
Sighing, " O leaf ! is he there ? "

Why dost thou linger in this dull spot,  
    Haunted by serpents and evil for thee ?  
Why not hasten to Nanda's House ?  
    It is plain, if thine eyes could see.

“ May these words of high endeavor—  
    Full of grace and gentle favor—  
Find out those whose hearts can feel  
    What the message did reveal,  
Words that Radha's messenger  
    Unto Krishna took from her,  
Slowly guiding him to come  
    Through the forest to his home,  
Guiding him to find the road  
    Which led—though long—to love's abode.

*(Here ends that Sarga of the Gita Govinda entitled*  
    DHRIŠHTAVAIKUNTO.)

## SARGA THE SEVENTH

VIPRALABDHAVARNANE  
NAGARANARAYANO.

KRISHNA SUPPOSED FALSE.

Meantime the moon, the rolling moon, clomb high,  
 And over all Vrindāvana it shown ;  
 The moon which on the front of gentle night  
 Gleams like the chumdun-mark on beauty's brow ;  
 The conscious moon which hath its silver face  
 Marred with the shame of lighting earthly loves :

And while the round white lamp of earth rose  
                   higher,  
 And still he tarried, Radha, petulant,  
 Sang soft impatience and half-earnest fears :

( *What follows is to the Music MALAVA and the Mode*  
                   YATI.)

'Tis time—he comes not—will he come ?  
 Can he leave me thus to pine ?

*Yami hê kam sharanam !*

Ah ! what refuge then is mine ?

For his sake I sought the wood,

Threaded dark and devious ways ;

*Yami hê kam sharanam !*

Can it be Krishna betrays ?

Let me die then, and forget

Anguish, patience, hope, and fear ;

*Yami hê kam sharanam !*

Ah, why have I held him dear ?

Ah, this soft night torments me,

Thinking that his faithless arms—

*Yami hê kam sharanam !*

Clasp some shadow of my charms.

Fatal shadow—foolish mock !

When the great love shone confessed ;—

*Yami hê kam sharanam !*

Krishna's lotus loads my breast ;

'Tis too heavy, lacking him ;

Like a broken flower I am—

Necklets, jewels, what are ye ?

*Yami hê kam sharanam !*

*Yami hê kam sharanam !*

The sky is still, the forest sleeps ;

Krishna forgets—he loves no more ;  
He fails in faith, and Radha weeps.

“ But the poet Jayadev—  
He who is great Hari's slave,  
He who finds asylum sweet  
Only at great Hari's feet ;  
He who for your comfort sings  
All this to the Vina's strings—  
Prays that Radha's tender moan  
In your hearts be thought upon,  
And that all her holy grace  
Live there like the loved one's face.”

Yet, if I wrong him ! (sang she)—can he fail ?  
Could any in the wood win back his kisses ?  
Could any softest lips of earth prevail  
To hold him from my arms ? any love-blisses

Blind him once more to mine ? O Soul, my prize !  
Art thou not merely hindered at this hour ?  
Sore-wearied, wandering, lost ? how otherwise  
Shouldst thou not hasten to the bridal-bower ?

But seeing far away that Maiden come  
Alone, with eyes cast down and lingering steps,  
Again a little while she feared to hear  
Of Krishna false ; and her quick thoughts took shape  
In a fine jealousy, with words like these—

Something then of earth has held him  
From his home above,  
Some one of those slight deceivers  
Ah, my foolish love!  
Some new face, some winsome playmate,  
With her hair untied,  
And the blossoms tangled in it,  
Woos him to her side.

On the dark orbs of her bosom—  
Passionately heaved—  
Sink and rise the warm, white pearl-strings,  
Oh, my love deceived !

Fair? yes, yes! the rippled shadow  
Of that midnight hair  
Shows above her brow—as clouds do  
O'er the moon—most fair:

And she knows, with wilful paces,  
How to make her zone  
Gleam and please him; and her ear-rings  
Tinkle love; and grown

Coy as he grows fond, she meets him  
With a modest show;  
Shaming truth with truthful seeming,  
While her laugh—light, low—

And her subtle mouth that murmurs,  
 And her silken cheek,  
 And her eyes, say she dissembles  
 Plain as speech could speak.

Till at length, a fatal victress,  
 Of her triumph vain,  
 On his neck she lies and smiles there—  
 Ah, my Joy ! my Pain !

“ But may Radha’s fond annoy  
 And may Krishna’s dawning joy,  
 Warm and waken love more fit—  
 Jayadeva prayeth it—  
 And the griefs and sins assuage  
 Of this blind and evil age.”

O Moon ! (she sang) that art so pure and pale,  
 Is Krishna wan like thee with lonely waiting ?  
 O lamp of love ! art thou the lover’s friend,  
 And wilt not bring him, my long pain abating ?  
 O fruitless moon ! thou dost increase my pain  
 O faithless Krishna ! I have striven in vain.  
 And then, lost in her fancies sad, she moaned—

(*What follows is to the Music GURJJARI and the Mode*  
 EKATALI.)

In vain, in vain !  
 Earth will of earth ! I mourn more than I blame ;

If he had known, he would not sit and paint  
The tilka on her smooth black brow, nor claim  
Quick kisses from her yielded lips—false, faint—  
False, fragrant, fatal ! Krishna's quest is o'er  
By Jumna's shore !

Vain—it was vain !  
The temptress was too near, the heav'n too far ;  
I can but weep because he sits and ties  
Garland of fire-flowers for her loosened hair,  
And in it silken shadow veils his eyes  
And buries his fond face. Yet I forgave  
By Jumna's wave !

Vainly ! all vain !  
Make then the most of that whereto thou'rt given,  
Feign her thy Paradise—thy Love of loves ;  
Say that her eyes are stars, her face the heaven,  
Her bosoms the two worlds, with sandal-groves  
Full-scented, and the kiss-marks—ah, thy dream  
By Jumna's stream !

It shall be vain !  
And vain to string the emeralds on her arm,  
And hang the milky pearls upon her neck,  
Saying they are not jewels, but swarm  
Of crowded, glossy bees, come there to suck  
The rosebuds of her breast, the sweetest flowers  
Of Jumna's bowers.



That shalt be vain !

Nor wilt thou so believe thine own blind wooing,  
Nor sake thy heart's thirst even with the cup  
Which at the last she brims for thee, undoing  
Her girdle of carved gold, and yielding up,  
Love's uttermost : brief the poor gain and pride  
By Jumna's tide

Because still vain

Is love that feeds on shadow ; vain, as thou dost,  
To look so deep into the phantom eyes  
For that which lives not there ; and vain, as thou  
must,  
To marvel why the painted pleasure flies,  
When the fair, false wings seemed folded for ever  
By Jumna's river,

And vain ! yes, vain !

For me too is it, having so much striven,  
To see this slight snare take thee, and thy soul  
Which should have climbed to mine, and shared my  
heaven,  
Spent on a lower loveliness, whose whole  
Passion of claim were but a parody  
Of that kept here for thee.

Ahaha ! vain !

For on some isle of Jumna's silver stream  
He gives all that they ask to those hard eyes,

While mine which are his angel's, mine which gleam  
 With light that might have led him to the skies—  
 That almost led him—are eclipsed with tears  
 Wailing my fruitless prayers.

But thou, good Friend,  
 Hang not thy head for shame, nor come so slowly,  
 As one whose message is too ill to tell ;  
 If thou must say Krishna is forfeit wholly—  
 Wholly forsworn and lost—let the grief dwell  
 Where the sin doth—except in this sad heart,  
 Which cannot shun its part.

“O great Hari! purge from wrong  
 The soul of him who writes this song ;  
 Purge the souls of those that read  
 From every fault of thought and deed ;  
 With thy blessed light assuage  
 The darkness of this evil age !  
 Jayadev the bard of love,  
 Servant of the Gods above,  
 Prays it for himself and you—  
 Gentle hearts who listen! too.”

Then in this other strain she wailed his loss—

(*What follows is to the Music DESHAVARADI and the  
 Mode RUPAKA.*

She, not Radha, wins the crown  
 Whose false lips seemed dearest ;

What was distant gain to him  
When sweet loss stood nearest ?  
Love her, therefore, lulled to loss  
On her fatal bosom ;  
Love her with such love as she  
Can give back in the blossom.

Love her, O thou rash lost soul !  
With thy thousand graces ;  
Coin rare thoughts into fair words  
For her face of faces ;  
Praise it, fling away for it  
Life's purpose in a sigh,  
All for those lips like flower-leaves,  
And lotus-dark deep eye.

Nay, and thou shalt be happy too  
Till the fond dream is over ;  
And she shall taste delight to hear  
The wooing of her lover :  
The breeze that brings the sandal up  
From distant green Malay,  
Shall seem all fragrance in the night,  
All coolness in the day.

The crescent moon shall seem to swim  
Only that she may see  
The glad eyes of my Krishna gleam,  
And her soft glances he :

It shall be as a silver lamp  
Set in the sky to show  
The rose-leaf palms that cling and clasp,  
And the breast that beats below.

The thought of parting shall not lie  
Cold on their throbbing lives,  
The dread of ending shall not chill  
The glow beginning gives ;  
She in her beauty dark shall look—  
As long as clouds can be—  
As gracious as the rain-time cloud  
Kissing the shining sea.

And he, amid his playmates old,  
At least a little while,  
Shall not breathe forth again the sigh  
That spoils the song and smile ;  
Shall be left wholly to his choice,  
Free for his pleasant sin,  
With the golden-girdled damsels  
Of the bowers I found him in.

For me, his Angel, only  
The sorrow and the smart,  
The pale grief sitting on the brow,  
The dead hope in the heart ;  
For me the loss of losing,  
For me the ache and dearth ;

My king crowned with the wood-flowers !  
My fairest upon earth !

“ Hari, Lord and King of love !  
From thy throne of light above  
Stoop to help us, deign to take  
Our spirits to thee for the sake  
Of this song, which speaks the fears  
Of all who weep with Radha's tears.”

But love is strong to pardon, slow to part,  
And still the Lady, in her fancies, sang—  
Wind of the Indian stream !  
A little—oh ! a little—breathe once more  
The fragrance like his mouth's ! blow from thy shore  
One last word as he fades into a dream ;

Bodiless Lord of love !  
Show him once more to me a minute's space,  
My Krishna, with the love look in his face,  
And then I come to my own place above ;

I will depart and give  
All back to Fate and her : I will submit  
To thy stern will, and bow myself to it,  
Enduring still though desolate, to live :

If it indeed be life,  
Even so resigning, to sit patience-mad,

To feel the zephyrs burn, the sunlight sad,  
The peace of holy heaven, a restless strife.

Haho ! what words are these ?  
How can I live and lose him ? how not go  
Whither love draws me for a soul loved so ?  
How yet endure such sorrow ?—or how cease ?

Wind of the Indian wave !  
If that thou canst, blow poison here, not nard ;  
God of the five shafts ! shoot thy sharpest hand ;  
And kill me, Radha—Radha who forgave !

Or, bitter River,  
Yamûn ! be Yama's sister ! be Death's kin !  
Swell thy wave up to me and gulf me in,  
Cooling this cruel, burning pain for ever.

“ Ah ! if only visions stir  
Grief so passionate in her,  
What divine grief will not take,  
Spirits in heaven for the sake  
Of those who miss love ? Oh, be wise !  
Mark this story of the skies ;  
Meditate Govinda ever,  
Sitting by the sacred river.  
The mystic steam, which o'er his feet  
Glides slow, with murmurs low and sweet,  
Till none can tell whether those be

Blue lotus-blooms, seen veiledly  
Under the wave, or mirrored gems  
Reflected from the diadems  
Bound on the brows of mighty Gods,  
Who lean from out their pure abodes,  
And leave their bright felicities  
To guide great Krishna to his skies.”

*(Here ends that Sarga of the Gîta Govinda entitled*

VIPRALABDHAVARNANE NAGARANARAYANO.)

## SARGA THE EIGHTH.

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 KHANDITAVARNANE  
 VILAKSHALAKSHMIPATI.

## THE REBUKING OF KRISHNA.

For when the weary night had worn away  
 In these vain fears, and the clear morning broke,  
 Lo, Krishna ! lo, the longed-for of her soul  
 Came too ! in the glad light he came, and bent  
 His knee, and clasped his hands ; on his dumb lips  
 Fear, wonder, joy, passion, and reverence  
 Strove for the trembling words, and Radha knew  
 Peace won for him and her ; yet none the less  
 A little time she chided him, and sang :

( *What follows is to the Music BHAIRAVI and the Mode*  
 YATI.)

Krishna ! then thou hast found me ! and thine eyes  
 Heavy and sad and stained, as if with weeping !



Ah! it is not those, which were thy prize,  
So radiant seemed that all night thou wert keeping  
Vigils of tender wooing! have thy Love!  
Here is no place for vows broken in making;  
Thou Lotus-eyed! thou soul for whom I strove!  
Go! ere I listen, my just mind forsaking.

Krishna! my Krishna with the woodland-wreath!  
Return, or I shall soften as I blame;  
The while thy very lips are dark to the teeth  
With dye that from her lids and lashes came,  
Left on the mouth I touched. Fair traitor! go!  
Say not they darkened, lacking food and sleep  
Long waiting for my face; I turn it—so—  
Go! ere I half believe thee, pleading deep;

But wilt thou plead, when, like a love-verse printed  
On the smooth polish of an emerald,  
I see the marks she stamped, the kisses dinted  
Large-lettered, by her lips? thy speech withheld  
Speaks all too plainly; go, abide thy choice!  
If thou dost stay, I shall more greatly grieve thee;  
Not records of her victory?—peace, dear voice!  
Hence with that godlike brow, lest I believe thee,

For dar'st thou feign the saffron on thy bosom  
Was not implanted in disloyal embrace?  
Or that this many-colored love-tree blossom  
Shone not, but yesternight, above her face?

Comest thou here, so late, to be forgiven,  
 O thou, in whose eyes Truth was made to live ?  
 O thou, so worthy else of grace and heaven ?  
 O thou, so nearly won ? Ere I forgive,

Go, Krishna ! go !—lest I should think, unwise,  
 Thy heart not false, as thy long lingering seems,  
 Lest, seeing myself so imaged in thine eyes,  
 I shame the name of Pity—turn to dreams  
 The sacred sound of vows ; make Virtue grudge  
 Her praise to Mercy, calling thy sin slight ;  
 Go therefore, dear offender ! go ! thy Judge  
 Had best not see thee to give sentence right. \*

“ But may he grant us peace at last and bliss  
 Who heard—and smiled to hear—delays like this,  
 Delays that dallied with a dream come true,  
 Fond wilful angers ; for the maid laughed too  
 To see, as Radha ended, her hand take  
 His dark robe for her veil, and Krishna make  
 The word she spoke for parting kindest sign  
 He should not go, but stay. O grace divine,  
 Be ours too ! Jayadev, the Poet of love,  
 Prays it from Hari, lordliest above.”

(Here ends that Sarga of the Gita Govinda entitled  
 KHANDITAVARNANE VILAKSHALAKSHMIPATI.)

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\* The text here is not closely followed.

## SARGA THE NINTH.

---

KALAHANTARITAVARNANE  
MUGDHAMUKUNDO.

## THE END OF KRISHNA'S TRIAL.

Yet not quite did the doubts of Radha die,  
Nor her sweet brows unbend ; but she, the Maid—  
Knowing her heart so tender, her soft arms  
Aching to take him in, her rich mouth sad  
For the comfort of his kiss, and these fears false—  
Spake yet a little in fair words like these :

(*What follows is to the Music GURJJARI and the Mode*  
YATI.)

The lesson that thy faithful love has taught him  
He has heard ;  
The wind of spring, obeying thee, hath brought him  
At thy word ;  
What joy in all the three worlds was so precious  
To thy Mind ?

*Ma kooroo manini manamayè,\**

Ah, be kind !

No longer from his earnest eyes conceal

Thy delights ;

Lift thy face, and let the jealous veil reveal

All his rights ;

The glory of thy beauty was but given

For content ;

*Ma kooroo manini manamayè,*

Oh, relent !

Remember, being distant, how he bore thee

In his heart ;

Look on him sadly turning from before thee

To depart ;

Is he not the soul thou lovedst, sitting lonely

In the wood ;

*Ma kooroo<sup>a</sup> manini manamayè,*

'Tis not good !

He who grants thee high delight in bridal-bower

Pardons long ;

What the gods do love may do at such an hour

Without wrong ;

Why weepest thou ? why keepest thou in anger

Thy lashes down ?

---

\* My proud one ! do not indulge in scorn.

*Ma kooroo manini manamayè,*

Do not frown !

Lift thine eyes now, and look on him, bestowing,

Without speech ;

Let him pluck at last the flower so sweetly growing

In his reach ;

The fruit of lips, of loving tones, of glances

That forgive ;

*Ma kooroo manini manamayè,*

Let him live !

Let him speak with thee, and pray to thee, and  
prove thee

All his truth ;

Let his silent loving lamentation move thee

Asking ruth ;

How knowest thou ? Ah, listen, dearest Lady,

He is there ;

*Ma kooroo manini manamayè,*

Thou must hear !

“ O rare voice, which is a spell

Unto all on earth who dwell !

O rich voice of rapturous love,

Making melody above !

Krishna's, Hari's—one in two,

Sound these mortal verses through !

Sound like that soft flute which made

Such a magic in the shade—  
Calling deer-eyed maidens nigh,  
Waking wish and stirring sigh,  
Thrilling blood and melting breasts,  
Whispering love's divine unrests,  
Winning blessings to descend,  
Bringing earthly ills to end—  
Be thou heard in this song now  
Thou, the great Enchantment, thou!"

*(Here ends that Sarga of the Gîta Govinda entitled  
KALAHANTARITAVARNANE MUGDHAMUKUNDO.)*

## SARGA THE TENTH.

---

 MANINIVARNANE  
 CHATURACHATURBHUJO.

## KRISHNA IN PARADISE.

But she, abasing still her glorious eyes,  
 And still not yielding all her face to him,  
 Relented ; till with softer upturned look  
 She smiled, while the Maid pleaded ; so thereat  
 Came Krishna nearer, and his eager lips  
 Mixed sighs with words in this fond song he sang :

(*What follows is to the Music DESHIYAVARADI and the  
 Mode ASHTATALI.*)

O angel of my hope ! O my heart's home !  
 My fear is lost in love, my love in fear ;  
 This bids me trust my burning wish, and come,  
 That checks me with its memories, drawing near :  
 Lift up thy look, and let the thing it saith  
 End fear with grace, or darken love to death.

Or only speak once more, for though thou slay me,  
Thy heavenly mouth must move, and I shall hear  
Dulcet delights of perfect music sway me  
Again—again that voice so blest and dear ;  
Sweet Judge! the prisoner prayeth for his doom  
That he may hear his fate divinely come.

Speak once more! then thou canst not choose but  
show

Thy mouth's unparalleled and honeyed wonder  
Where, like pearls hid in red-lipped shells, the row  
Of pearly teeth thy rose-red lips lie under ;  
Ah me! I am that bird that woos the moon,  
And pipes—poor fool! to make it glitter soon.

Yet hear me on—because I cannot stay  
The passion of my soul, because my gladness  
Will pour forth from my heart—since that far day  
When through the mist of all my sin and sadness  
Thou didst vouchsafe—Surpassing One!—to break,  
All else I slighted for thy noblest sake.

Thou, thou hast been my blood, my breath, my being ;  
The pearl to plunge for in the sea of life ;  
The sight to strain for, past the bounds of seeing ;  
The victory to win through longest strife ;  
My Queen! my crownèd Mistress! my spherèd bride !  
Take this for truth, that what I say beside



Of bold love—grown full-orbed at sight of thee—

May be forgiven with a quick remission :

For, thou divine fulfilment of all hope !

Thou all-undreamed completion of the vision !

I gaze upon thy beauty, and my fear

Passes as clouds do, when the moon shines clear.

So if thou'rt angry still, this shall avail,

Look straight at me, and let thy bright glance wound  
me ;

Fetter me ! gyve me ! lock me in the gaol

Of thy delicious arms ; make fast around me

The silk-soft manacles of wrists and hands,

Then kill me ! I shall never break those bands.

The starlight jewels flashing on thy breast

Have not my right to hear thy beating heart ;

The happy jasmine-buds that clasp thy waist

Are soft usurpers of my place and part ;

If that fair girdle only there must shine,

Give me the girdle's life—the girdle mine !

Thy brow like smooth Bandhûka-leaves ; thy cheek

Which the dark-tinted Madhuk's velvet shows ;

Thy long-lashed Lotus eyes, lustrous and meek ;

Thy nose a Tila-bud ; thy teeth like rows

Of Kunda-petals ! he who pierceth hearts

Points with thy lovelinesses all five darts.

But Radiant, Perfect, Sweet, Supreme, forgive !

My heart is wise—my tongue is foolish still ;  
I know where I am come—I know I live—

I know that thou art Radha—that this will  
Last and be heaven : that I have leave to rise  
Up from thy feet, and look into thine eyes !

And, nearer coming, I ask for grace

Now that the blest eyes turn to mine ;  
Faithful I stand in this sacred place

Since first I saw them shine :  
Dearest glory that stills my voice,  
Beauty unseen, unknown, unthought !  
Splendor of love, in whose sweet light  
Darkness is past and nought ;  
Ah, beyond words that sound on earth,  
Golden bloom of the garden of heaven !  
Radha, enchantress ! Radha, the queen !

Be this trespass forgiven—  
In that I dare, with courage too much  
And a heart afraid—so bold it is grown—  
To hold thy hand with a bridegroom's touch,  
And take thee for mine, own.\*

“ So they met and so they ended  
Pain and parting, being blended  
Life with life—made one for ever

---

\* Much here also is necessarily paraphrased.

In high love : and Jayadeva  
Hasteneth on to close the story  
Of their bridal grace and glory."

*(Here ends that Sarga of the Gita Govinda entitled*

NANINIVARNANE CHATURACHATURBHUJO.)

## SARGA THE ELEVENTH.

---

 RADHIKAMILANE  
 SANANDADAMODARO.

## THE UNION OF RADHA AND KRISKNA.

Thus followed soft and lasting peace, and griefs  
 Died while she listened to his tender tongue,  
 Her eyes of antelope alight with love ;  
 And while he led the way to the bride-bower  
 The maidens of her train adorned her fair  
 With golden marriage-cloths, and sang this song :

*What follows is to the Music VASANTA and the Mode*

YATI.)

Follow, happy Radha ! follow—  
 In the quiet falling twilight—  
 The steps of him who followed thee  
 So steadfastly and far ;  
 Let us bring thee where the banjulas

Have spread a roof of crimson,  
Lit up by many a marriage-lamp  
Of planet, sun, and star :  
For the hours of doubt are over,  
And thy glad and faithful lover  
Hath found the road by tears and prayers  
To thy divinest side ;  
And thou wilt not now deny him  
One delight of all thy beauty,  
But yield up open-hearted  
His pearl, his prize, his bride.

Oh, follow ! while we fill the air  
With songs and softest music ;  
Lauding thy wedded loveliness,  
Dear Mistress past compare !  
For there is not any splendor  
Of Apsarasas immortal—  
No glory of their beauty rich—  
But Radha has a share ;  
Oh, follow ! while we sang the song  
That fills the worlds with longing,  
The music of the Lord of love  
Who melts all hearts with bliss ;  
For now is born the gladness  
That springs from mortal sadness,  
And all soft thoughts and things and hopes  
Were presages of this.

Then, follow, happiest Lady !  
Follow him thou lovest wholly ;  
The hour is come to follow now  
The soul thy spells have led ;  
His are thy breasts like jasper-cups,  
And his thine eyes like planets ;  
Thy fragrant hair, thy stately neck,<sup>1</sup>  
Thy queenly sumptuous head ;  
Thy soft small feet, thy perfect lips,  
Thy teeth like jasmine petals,  
Thy gleaming rounded shoulders,  
And long caressing arms,  
Being thine to give, are his ; and his  
The twin strings of thy girdle,  
And his the priceless treasure  
Of thine utter-sweetest charms.

So follow ! while the flowers break forth  
In white and amber clusters,  
At the breath of thy pure presence,  
And the radiance on thy brow ;  
Oh, follow where the Asokas wave  
Their sprays of gold and purple,  
As if to beckon thee the way  
That Krishna passed but now ;  
He is gone a little forward !  
Though thy steps are faint for pleasure,  
Let him hear the tattling ripple  
Of the bangles round thy feet ;

Moving slowly o'er the blossoms  
On the path which he has shown thee,  
That when he turns to listen  
It may make his fond heart beat.

And loose thy jeweled girdle  
A little, that its rubies  
May tinkle softest music too,  
And whisper thou art near ;  
Though now, if in the forest  
Thou should'st bend one blade of Kusha  
With silken touch of passing foot,  
His heart would know and hear ;  
Would hear the wood-buds saying,  
"It is Radha's foot that passes ;"  
Would hear the wind sigh love-sick,  
"It is Radha's fragrance, this ;"  
Would hear thine own heart beating  
Within thine panting bosom,  
And know thee coming, coming,  
His—ever ; ever—his,

"Mine !" hark ! we are near enough for hearing—  
"Soon she will come—she will smile—she will say  
Honey-sweet words of heavenly endearing ;  
O soul ! listen ; my Bride is on her way !"

Hear'st him not, my Radha ?  
Lo, night bendeth o'er thee—

Darker than dark Tamâla-leaves—  
    To list thy marriage-song ;  
Dark as the touchstone that tries gold  
    And see now—on before thee—  
Those lines of tender light that creep  
    The clouded sky along :  
O night ! that trieth gold of love,  
    This love is proven perfect !  
O lines that streak the touchstone sky,  
    Flash forth true shining gold !  
O rose-leaf feet, go boldly !  
    O night ! that lovest lovers—  
Thy softest robe of silence  
    About these bridals fold !

See'st thou not, my Radha ?  
    Lo, the night, thy bridesmaid,  
Comes—her eyes thick-painted  
    With soorma of the gloom—  
The night that binds the planet-worlds  
    For jewels on her forehead,  
And for emblem and for garland  
    Loves the blue-black lotus-bloom ;  
The night that scents her breath so sweet  
    With cool and musky odors,  
That joys to spread her veil of shade  
    Over the limbs of love ;  
And when, with loving weary,  
    Yet dreaming love, thy slumber,



Sets the far stars for silver lamps  
To light them from above.

So came she where he stood, awaiting her  
At the bower's entry, like a god to see,  
With marriage-gladness and the grace of heaven.  
The great pearl set upon his glorious head  
Shone like a moon among the leaves, and shone  
Like stars the gems that kept her gold gown close;  
But still a little while she paused—abashed  
At her delight, of her deep joy afraid—  
But they that tended her sang once more this :

(*What follows is to the Music VARADI and the Mode*  
RUPAKA.)

Enter, thrice-happy ! enter, thrice-desired !  
And let the gates of Hari shut thee in  
With the soul destined to thee from of old.

Tremble not ! lay thy lovely shame aside ;  
Lay it aside with thine unfastened zone,  
And love him with the love that knows not fear.  
Because it fears not change ; enter thou in,  
Flower of all sweet and stainless womanhood !  
For ever to grow bright, for ever new ;

Enter beneath the flowers, O flower-fair !  
Beneath these tendrils, Loveliest ! that entwine  
And clasp, and wreath and cling, with kissing stems ;

Enter, with tender-blowing airs of heaven,  
Soft as love's breath and gentle as the tones  
Of lover's whispers, when the lips come close :

Enter the house of Love, O loveliest !  
Enter the marriage-bower, most beautiful !  
And take and give the joy that Hari grants.

Thy heart has entered, let thy feet go too !  
Lo, Krishna ! lo, the one that thirsts for thee !  
Give him the drink of amrit from thy lips.

Then she, no more delaying, entered straight ;  
Her step a little faltered, but her face  
Shone with unutterable quick love ; and—while  
The music of her bangles passed the porch—  
Shame, which had lingered in her downcast eyes,  
Departed shamed\* and . . . like the mighty deep,  
Which sees the moon and rises, all his life  
Uprose to drink her beams.

*(Here ends that Sarga of the Gîta Govinda entitled*

RADHIKAMILANE SANANDADAMODARO.)

\* This complete anticipation (*salajjâ lajjâpi*) of the line—

“ Upon whose brow shame is ashamed to sit ”

—occurs at the close of the Sarga, part of which is here perforce omitted, along with the whole of the last one.

Hari keep you! He whose might,  
On the King of Serpents seated,  
Flashes forth in dazzling light  
From the Great Snake's gems repeated :  
Hari keep you! He whose graces,  
Manifold in majesty —  
Multiplied in heavenly places—  
Multiply on earth—to see  
Better with a hundred eyes  
Her bright charms who by him lies.

---

“What skill may be in singing,  
What worship sound in song,  
What lore be taught in loving,  
What right divined from wrong :  
Such things hath Jayadeva—  
In this his Hymn of Love,  
Which lauds Govinda ever—  
Displayed ; may all approve !”

END OF THE INDIAN SONG OF SONGS.

PROVERBIAL WISDOM.



# PROVERBIAL WISDOM

FROM THE

## SHLOKAS OF THE HITOPADESA.

---

This Book of Counsel read, and you shall see,  
Fair speech and Sanskrit lore, and Policy.

“ Wise men, holding wisdom highest, scorn delights,  
more false than fair ;  
Daily live as if Death’s fingers twined already in thy  
hair !

“ Truly, richer than all riches, better than the best of  
gain,  
Wisdom is ; unbought, secure—once won, none loseth  
her again.

“ Bringing dark things into daylight, solving doubts  
that vex the mind,  
Like an open eye is Wisdom—he that hath her not  
is blind.”

“Childless art thou? dead thy children? leaving thee  
to want and doole?

Less thy misery than his is, who lives father to a fool.”

“One wisest son makes glad his father, forty fools avail  
him not:

One moon silvers all that darkness which the silly  
stars did dot.”

“Ease and health, obeisant children, wisdom, and a  
fair-voiced wife—

Thus, great King! are counted up the five felicities  
of life.

“For the son the sire is honored; though the bow-cane  
bendeth true,

Let the strained string crack in using, and what service  
shall it do?”

“That which will not be, will not be—and what is to  
be, will be:

Why not drink this easy physic, antidote of misery?”

“Nay! but faint not, idly sighing, ‘Destiny is mightiest,’

Sesamum holds oil in plenty, but it yieldeth none  
unpressed.”

“Ah! it is the Coward’s babble, ‘Fortune taketh, Fortune gave;’

Fortune! rate her like a master, and she serves thee  
like a slave."

"Two-fold is the life we live in—Fate and Will to-  
gather run:

Two wheels bear life's chariot onward—Will it move  
on only one?"

"Look! the clay dries into iron, but the potter molds  
the clay:

Destiny to-day is master—Man was master yester-  
day."

"Worthy ends come not by wishing. Wouldst thou?  
Up, and win it, then!

While the hungry lion slumbers, not the deer comes  
to his den."

"Silly glass, in splendid settings, something of the gold  
may gain;

And in company of wise ones fools to wisdom may  
attain."

"Labors spent on the unworthy, of reward the  
laborer balk;

Like the parrot, teach the heron twenty words, he  
will not talk."



“ Ah ! a thousand thoughts of sorrow, and a hundred  
things of dread,  
By the fools unheeded, enter day by day the wise  
man's head.”

“ Of the day's impending dangers, Sickness, Death, and  
Misery,  
One will be; the wise man, waking, ponders which  
that one will be.”

“ Good things come not out of bad things; wisely leave  
a longed-for ill.  
Nectar being mixed with poison serves no purpose  
but to kill.”

“ Give to the poor men, son of Kûnti—on the wealthy  
waste not wealth ;  
Good are simples for the sick man, good for nought  
to make him health.”

“ Be his Scripture-learning wondrous, yet the cheat  
will be a cheat ;  
Be her pasture ne'er so bitter, yet the cow's milk will  
taste sweet.”

“Trust not water, trust not weapons ; trust not clawed  
nor horned things ;  
Neither give thy soul to women, nor thy life to Sons  
of Kings.”

“Look ! the Moon, the silver roamer, from whose splen-  
dor darkness flies,  
With his starry cohorts marching, like crowned king,  
through the skies :

All his grandeur, all his glory, vanish in the Dragon's  
jaw ;  
What is written on the forehead, that will be, and  
nothing more.”

“Counsel in danger ; of it  
Unwarned, be nothing begun ;  
But nobody asks a Prophet,  
Shall the risk of a dinner be run ?”

“Avarice begetteth anger ; blind desires from her  
begin ;  
A right fruitful mother is she of a countless spawn  
of sin.”

“Be second and not first—the share’s the same  
If all go well. If not, the Head’s to blame.”

“Passion will be Slave or Mistress: follow her, she  
brings to woe ;  
Lead her, ’tis the way to Fortune. Choose the path  
that thou wilt go.”

“When the time of trouble cometh, friends may oft times  
irk us most :  
For the calf at milking-hour the mother’s leg is tying-  
post.”

“In good-fortune not elated, in ill-fortune not dismayed,  
Ever eloquent in council, never in the fight affrayed,  
Proudly emulous of honor, steadfastly on wisdom set ;  
These six virtues in the nature of a noble soul are met.  
Whoso hath them, gem and glory of the three wide  
worlds is he ;  
Happy mother she that bore him, she who nursed him  
on her knee.”

“Small things wax exceeding mighty, being cunningly  
combined ;  
Furious elephants are fastened with a rope of grass-  
blades twined.”

“ Let the household hold together, though the house be  
ne’er so small ;  
Strip the rice-husk from the rice-grain, and it groweth  
not at all.”

---

“ Sickness, anguish, bonds, and woe  
Spring from wrongs wrought long ago.”

---

“ Keep wealth for want, but spend it for thy wife,  
And wife, and wealth, and all, to guard thy life.”

---

“ Death, that must come, comes nobly when we give  
Our wealth, and life, and all, to make men live.”

---

“ Floating on his fearless pinions, lost amid the noon-  
day skies,  
Even thence the Eagle’s vision kens the carcass where  
it lies ;  
But the hour that comes to all things comes unto the  
Lord of Air,  
And he rushes, madly blinded, to die helpless in the  
snare.”

Bar thy door not to the stranger, be he friend or be  
    he foe,  
For the tree will shade the woodman while his axe  
    doth lay it low.

Greeting fair, and room to rest in; fire, and water  
    from the well—  
Simple gifts—are given freely in the house where  
    good men dwell;

Young, or bent with many winters; rich, or poor,  
    whate'er thy guest,  
Honor him for thine own honor—better is he than the  
    best.

“Pity them that crave thy pity : who art thou to stint  
    thy hoard,  
When the holy moon shines equal on the leper and  
    the lord ?”

When thy gate is roughly fastened, and the asker  
    turns away,  
Thence he bears thy good deeds with him, and his s'ns  
    on thee doth lay.

In the house the husband ruleth ; men the Brahman  
    “ master ” call ;  
Agni is the Twice-born's Master—but the guest is lord  
    of all.”

“He who does and thinks no wrong—  
He who suffers, being strong—  
He whose harmlessness men know—  
Unto Swarga such doth go.”

---

“In the land where no wise men are, men of little wit  
are lords ;  
And the castor-oil’s a tree, where no tree else its shade  
affords.”

---

“Foe is friend, and friend is foe,  
As our actions make them so.”

“That friend only is the true friend who abides when  
trouble comes ;  
That man only is the brave man who can bear the  
battle-drums ;  
Words are wind ; deed proveth promise : he who helps  
at need is kin ;  
And the leal wife is loving though the husband lose or  
win.”

---

“Friend and kinsman—more their meaning than the  
idle-hearted mind ;

Many a friend can prove unfriendly, many a kinsman  
less than kind :

He who shares his comrade's portion, be he beggar, be  
he lord,

Comes as truly, comes as duly, to the battle as the  
board—

Stands before the king to succor, follows to the pile  
to sigh—

He is friend, and he is kinsman ; less would make the  
name a lie.”

---

“ Stars gleam, lamps flicker, friends fortell of fate ;  
The fated sees, knows, hears them—all too late.”

---

“ Absent, flatterers' tongues are daggers—present, softer  
than the silk ;

Shun them ! 'tis a draught of poison hidden under  
harmless milk ;

Shun them when they promise little ! Shun them  
when they promise much !

For enkindled, charcoal burneth—cold, it doth defile  
the touch.”

---

“ In years, or moons, or half-moons three,  
Or in three days—suddenly,

Knaves are shent—true men go free.”

---

“Anger comes to noble natures, but leaves there no  
strife or storm:

Plunge a lighted torch beneath it, and the ocean grows  
not warm.”

“Noble hearts are golden vases—close the bond true  
metals make;

Easily the smith may weld them, harder far it is to  
break.

Evil hearts are earthen vessels—at a touch they crack  
a-twain,

And what craftsman’s ready cunning can unite the  
shards again?”

“Good men’s friendships may be broken, yet abide  
they friends at heart;

Snap the stem of Luxmee’s lotus, but its fibers will  
not part.”

---

“One foot goes, and one foot stands,  
When the wise man leaves his lands.”



“Over-love of home were weakness ; wheresoe’er the  
hero come,  
Stalwart arm and steadfast spirit find or make for  
him a home.  
Little recks the awless lion where his hunting jungles  
lie—  
When he enters them be certain that a royal prey  
shall die.”

“Very feeble folk are poor folk ; money lost takes wit  
away :  
All their doings fail like runnels, wasting through the  
summer day.”

“Wealth is friends, home, father, brother—title to re-  
spect and fame ;  
Yea, and wealth is held for wisdom—that it should  
be so is shame.”

“Home is empty to the childless ; hearts to those who  
friends deplore :  
Earth unto the idle-minded ; and the three worlds to  
the poor.”

“Say the sages, nine things name not ; Age, domestic  
joys and woes,  
Counsel, sickness, shame, alms, penance ; neither  
Poverty disclose.

Better for the proud spirit, death, than life with losses  
told ;

Fire consents to be extinguished, but submits not to be  
cold."

"As Age doth banish beauty,  
As moonlight dies in gloom,  
As Slavery's menial duty  
Is Honor's certain tomb ;  
As Hari's name and Hara's  
Spoken, charm sin away,  
So Poverty can surely  
A hundred virtues slay."

"Half-known knowledge, present pleasure purchased  
with a future woe,  
And to taste the salt of service—greater griefs no  
man can know."

"All existance is not equal, and all living is not  
life ;  
Sick men live ; and he who, banished, pines for chil-  
dren, home, and wife ;  
And the craven-hearted eater of another's leavings  
lives,  
And the wretched captive, waiting for the word of  
doom, survives ;  
But they bear an anguished body, and they draw a  
deadly breath ;

And life cometh to them only on the happy day of death."

"Golden gift, serene Contentment! have thou that,  
and all is had ;

Thrust thy slipper on and think thee that the earth is  
leather-clad."

"All is known, digested, tested ; nothing new is left to  
learn

When the soul, serene, reliant, Hope's delusive dreams  
can spurn."

"Hast thou never watched, a-waiting till the great  
man's door unbared ?

Didst thou never linger parting, saying many a sad  
last word ?

Spak'st thou never word of folly, one light thing thou  
would'st recall !

Rare and noble hath thy life been ! fair thy fortune  
did befall !"

"True Religion ! 'tis not blindly prating what the  
gurus prate,

But to love, as God hath loved them, all things, be  
they great or small ;

And true bliss is when a sane mind doth a healthy  
body fill ;

And true knowledge is the knowing what is good and  
what is ill."

"Poisonous though the tree of life be, two fair blossoms  
grow thereon :

One, the company of good men ; and sweet songs of  
Poets, one."

"Give, and it shall swell thy getting ; give, and thou  
shalt safer keep :

Pierce the tank-wall ; or it yieldeth, when the water  
waxeth deep."

"When the miser hides his treasure in the earth, he  
doeth well ;

For he opens up a passage that his soul may sink to  
hell."

"He whose coins are kept for counting, not to barter  
nor to give,

Breathe he like a blacksmith's bellows, yet in truth  
he doth not live."

"Gifts, bestowed with words of kindness, making giving  
doubly dear ;

Wisdom, deep, complete, benignant, of all arrogancy  
clear ;

Valor, never yet forgetful of sweet Mercy's pleading  
prayer ;  
Wealth, and scorn of wealth to spend it—oh ! but these  
be virtues rare !”

---

“ Sentences of studied wisdom, nought avail they un-  
applied ;  
Though the blind man holds a lantern, yet his foot-  
steps stray aside.”

---

“ Would'st thou know whose happy dwelling Fortune  
entereth unknown ?  
His, who careless of her favor, standeth fearless in his  
own ;  
His, who for the vague to-morrow bartereth not the  
sure to-day—  
Master of himself, and sternly steadfast to the right-  
ful way :  
Very mindful of past service, valiant, faithful, true of  
heart—  
Unto such comes Lakshmi smiling—comes, and will  
not lightly part.”

---

“ Be not haughty, being wealthy ; droop not, having  
lost thine all ;

Fate doth play with mortal fortunes as a girl doth  
toss her ball."

"Wordly friendships, fair but fleeting ; shadows of the  
clouds at noon ;

Women, youth, new corn, and riches ; these be pleas-  
ures passing soon."

---

"For thy bread be not o'er thoughtful—Heav'n for all  
hath taken thought :

When the babe is born, the sweet milk to the mother's  
breast is brought.

"He who gave the swan her silver, and the hawk her  
plumes of pride,

And his purples to the peacock—He will verily  
provide."

"Though for good ends, waste not on wealth a  
minute ;

Mud may be wiped, but wise men plunge not in it."

---

"Burnettes, and the Banyan's shadow,

Well-springs, and a brick-built wall,

Are all alike cool in the summer,

And warm in winter—all."

“Ah! the gleaming, glancing arrows of a lovely  
woman's eye!  
Feathered with her jetty lashes, perilous they pass  
thee by:  
Loosed at venture from the black bows of her aching  
brow, they part,  
All too penetrant and deadly for an undefended  
heart.”

---

“Beautiful the Koil seemeth for the sweetness of his  
song,  
Beautiful the world esteemeth pious souls for patience  
strong;  
Homely features lack not favor when true wisdom  
they reveal,  
And a wife is fair and honored while her heart is firm  
and leal.”

---

“Friend! gracious word—the heart to tell is ill able  
Whence came to men this jewel of a syllable.”

---

“Whose for greater quits small gain,  
Shall have his labor for his pain;  
The things unwon unwon remain,  
And what was won is lost again.”

“Looking down on lives below them, men of little  
are great ;

Looking up to higher fortunes, hard to each man  
seems his fate.”

“As a bride, unwisely wedded, shuns the cold caress  
of eld,

So, from coward souls and slothful, Lakshmi's favors  
turn repelled.”

“Ease, ill-health, home-keeping, sleeping, women-  
service, and content—

In the path that leads to greatness these be six  
obstructions sent.”

“Seeing how the soorma wasteth, seeing how the ant-  
hill grows,

Little adding unto little—live, give, learn, as life-time  
goes.”

“Drops of water falling, falling, falling, brim the  
chatty o'er ;

Wisdom comes in little lessons—little gains make  
largest store.”

“Men their cunning schemes may spin—  
God knows who shall lose or win.”



“Shoot a hundred shafts, the quarry lives and flies—  
not due to death ;

When his hour is come, a grass-blade hath a point to  
stop his breath.”

“Robes were none, nor oil of unction, when the King  
of Beasts was crowned :

’Twas his own fierce roar proclaimed him, rolling all  
the kingdom round.”

---

“What but for their vassals,  
Elephant and man—  
Swing of golden tassels,  
Wave of silken fan—  
But for regal manner  
That the ‘Chattrā’ brings,  
Horse, and foot, and banner—  
What would come of kings?”

---

“At the work-time, asking wages—is it like a faithful  
herd ?

When the work s done, grudging wages—is *that* acting  
like a lord ?”

“Serve the Sun with sweat of body ; starve thy maw  
to feed the flame ;

Stead thy lord with all thy service ; to thy death go,  
quit of blame.”

“Many prayers for him are uttered whereon many a  
life relies ;  
'Tis but one poor fool the fewer when the greedy  
jack-daw dies.”

---

“Give thy Dog the merest mouthful, and he crouches  
at thy feet,  
Wags his tail, and fawns, and grovels, in his eagerness  
to eat :  
Bid the Elephant be feeding, and the best of fodder  
bring ;  
Gravely—after much entreaty—condescends that  
mighty king.”

---

“By their own deeds men go downward, by them men  
mount upward all,  
Like the diggers of a well, and like the builders of a  
wall.”

---

“Rushes down the hill the crag, which upward 'twas  
so hard to roll :  
So to virtue slowly rises—so to vice quick sinks the  
soul.”

“Who speaks unasked, or comes unbid,

Or counts on service—will be chid.”

---

“ Wise, modest, constant, ever close at hand,  
Not weighing but obeying all command,  
Such servant by a Monarch’s throne may stand.”

---

“ Pitiful, who fearing failure, therefore no beginning  
makes,  
Why forswear a daily dinner for the chance of  
stomach-aches ?

---

“ Nearest to the King is dearest, be thy merit low or  
high ;  
Women, creeping plants, and princes, twine round  
that which groweth nigh.”

---

“ Pearls are dull in leaden settings, but the setter is to  
blame ;  
Glass will glitter like the ruby, dulled with dust—are  
they the same ? ”  
“ And a fool may tread on jewels, setting in his turban  
glass ;

Yet, at selling gems are gems, and fardels but for  
fardels pass."

"Horse and weapon, lute and volume, man and woman,  
gift of speech,  
Have their uselessness or uses in the one who owneth  
each."

"Not disparagement nor slander kills the spirit of the  
brave ;  
Fling a torch down, upward ever burns the brilliant  
flame it gave."

Wisdom from the mouth of children be it overpast of  
none ;  
What man scorns to walk by lamplight in the absence  
of the sun ?"

| "Strength serves Reason. Saith the Mahout, when he  
beats the brazen drum,  
| 'Ho! ye elephants, to this work must your mightiness

“Mighty natures war with mighty: when the raging  
tempests blow,  
O'er the green rice harmless pass they, but they lay  
the palm-trees low.”

“Narrow-necked to let out little, big of belly to keep  
much,  
As a flagon is—the Vizier of a Sultan should be such.”

---

“He who thinks a minute little, like a fool misuses  
more;  
He who counts a cowry nothing, being wealthy, will  
be poor.”

---

“Brahmans, soldiers, these and kinsmen—of the three  
set none in charge:  
For the Brahman, though you rack him, yields no  
treasure small or large;  
And the soldier, being trusted, writes his quittance  
with his sword,  
And the kinsman cheats his kindred by the charter  
of the word:  
But a servant old in service, worse than any one is  
thought,  
Who by long-tired license fearless, knows his master's  
anger nought.”

“Never tires the fire of burning, never wearies Death  
of slaying,  
Nor the sea of drinking rivers, nor the bright-eyed of  
betraying.”

---

“From false friends that breed thee strife,  
From a house with serpents rife,  
Saucy slaves and brawling wife—  
Get the forth, to save thy life.”

---

“Teeth grow loose, and wicked-hearted ministers, and  
poison trees,  
Pluck them by the roots together; 'tis the thing that  
giveth ease.”

“Long-tried friends are friends to cleave to—never  
leave thou these i' the lurch:  
What man shuns the fire as sinful for that once it  
burned a church?”

“Raise an evil soul to honor, and his evil bents  
remain;  
Bind a cur's tail ne'er so straightly, yet it curleth up  
again.”

“How, in sooth, should Trust and Honor change the  
evil nature's root?”

Though one watered them with nectar, poison-trees  
bear deadly fruit."

"Safe within the husk of silence guard the seed of  
counsel so

That it break not—being broken, then the seedling  
will not grow."

"Even as one who grasps a serpent, drowning in the  
bitter sea,

Death to hold and death to loosen—such is life's  
perplexity."

"Woman's love rewards the worthless—king of knaves  
exalters be ;

Wealth attends the selfish niggard, and the cloud rains  
on the sea."

"Many a knave wins fair opinions standing in fair  
company,

As the sooty soorma pleases, lighted by a brilliant

"Where the azure lotus blossoms, there the alligators  
hide ;

In the sandal-tree are serpents. Pain and pleasure  
live allied."

“ Rich the sandal—yet no part is but a vile thing habits  
there ;

Snake and wasp haunt root and blossom ; on the  
boughs sit ape and bear.”

“ As a bracelet of crystal, once broke, is not mended  
So the favor of princes, once altered, is ended.”

“ Wrath of kings, and rage of lightning—both be very  
full of dread ;

But one falls on one man only—one strikes many  
victims dead.”

“ All men scorn the soulless coward who his manhood  
doth forget ;

On a lifeless heap of ashes fearlessly the foot is set.”

“ Simple milk, when serpents drinks it, straitway into  
venom turns ;

And a fool who heareth counsel all the wisdom of it  
spurns.”

“ A modest manner fits a maid,  
And Patience is a man's adorning ;



But brides may kiss, nor do amiss,  
And men may draw, at scathe and scorning."

"Serving narrow-minded masters dwarfs high natures  
to their size :  
Seen before a convex mirror, elephants do show as

"Elephant destroy by touching, snakes with point of  
tooth beguile ;  
Kings by favor kill, and traitors murder with a fatal  
smile."

"Of the wife the lord is jewel, though no gems upon  
her beam ;  
Lacking him, she lacks adornment, howsoe'er her  
jewels gleam ?"

"Hairs three-lakhs, and half-a-lakh hairs, on a man so  
many grow—  
And so many years to Swarga shall the true wife  
surely go !"

"When the faithful wife, embracing tenderly her  
husband dead,  
Mounts the blazing pyre beside him, as it were a  
bridal-bed ;

Though his sins were twenty thousand, twenty thousand  
and times o'er-told,  
She shall bring his soul to splendor, for her love so  
large and bold."

"Counsel unto six ears spoken, unto all is notified :  
When a King holds consultation, let it be with one  
beside."

"Sick men are for skillful leeches—prodigals for poisoning—  
Fools for teachers—and the man who keeps a secret,  
for a King."

"With gift, craft, promise, cause thy foe to yield ;  
When these have failed thee, challenge him a-field."

"The subtle wash of waves do smoothly pass,  
But lay the tree as lowly as the grass."

"Ten true bowmen on a rampart fifty's onset may  
sustain ;  
Fortalices keep a country more than armies in the  
plain."

“Build it strong, and build it spacious, with an entry  
and retreat ;  
Store it well with wood and water, fill its garners full  
with wheat.”

“Gems will no man’s life sustain ;  
Best of gold is golden grain.”

“Hard it is to conquer nature : if a dog were made a  
King,  
'Mid the coronation trumpets he would gnaw his  
sandal-string.”

“'Tis no Council where no sage is—'tis no Sage that  
fears not Law ;  
'Tis no Law which Truth confirms not—'tis no truth  
which Fear can awe.”

“Though base be the Herald, nor hinder nor let,  
For the mouth of a king is he ;  
The sword may be whet, and the battle set,  
But the word of his message goes free.”

“Better few and chosen fighters than the shaven-  
crowns a host,

For in headlong flight confounded, with the base the  
brave are lost."

"Kind is kin, howe'er a stranger—kin unkind is  
stranger shown ;

Sores hurt, though the body breeds them—drugs  
relieve, though desert-grown."

"Betel-nut is bitter, hot, sweet, spicy, binding  
alkaline—

A demulcent—an astringent—foe to evils intestine ;  
Giving to the breath a fragrance—to the lips a crimson  
red ;

A detergent, and a kindler of Love's flame that lieth  
dead.

Praise the Gods for the good betel !—these be thirteen  
virtues given,

Hard to meet in one thing blended, even in their happy  
heaven."

"He is brave whose tongue is silent of the trophies of  
his sword ;

He is great whose quiet bearing marks his greatness  
well assured."

"When the Priest, the Leech, the Vizier of a King his  
flatterers be,

Very soon the King will part with health, and wealth  
and piety."

"Merciless, or money-loving, deaf to counsel, false of  
faith,  
Thoughtless, spiritless, or careless, changing course  
with every breath,  
Or the man who scorns his rival—if a prince should  
choose a foe,  
"Ripe for meeting and defeating, certes he would  
choose him so."

"By the valorous and unskillful great achievements are  
not wrought ;  
Courage, led by careful Prudence, unto highest ends is  
brought."

"Grief kills gladness, winter summer, midnight-gloom  
the light of day,  
Kindnesses ingratitude, and pleasant friends drive pain  
away ;  
Each ends each, but none of other surer conquerors  
can be  
Than Impolicy of Fortune—of Misfortune Policy."

"Wisdom answers all who ask her, but a fool she can-  
not aid ;  
Blind men in the faithful mirror see not their reflec-  
tion made."

“Where the Gods are, or thy Gúrú—in the face of  
Pain and Age,  
Cattle, Brahmans, Kings, and Children—reverently  
curb thy rage.”

“Oh, my Prince! on eight occasions prodigality is  
none—

In the solemn sacrificing, at the wedding of a son,  
When the glittering treasure given makes the proud  
invader bleed,

Or its luster bringeth comfort to the people in their  
need,

Or when kinsmen are to succour, or a worthy work  
to end,

Or to do a loved one honor, or to welcome back a  
friend.”

“Truth, munificence, and valor, are the virtues of a  
King;

Royalty, devoid of either, sinks to a rejected thing.”

“Hold thy vantage—alligators on the land make none  
afraid ;

And the lion's but a jackal who hath left his forest-  
shade.”

“The people are the lotus-leaves, their monarch is the  
sun—

When he doth sink beneath the waves they vanish  
every one.

When he doth rise they rise again with bud and  
blossom rife,  
To bask awhile in his warm smile, who is their lord  
and life."

"All the cows bring forth are cattle—only now and  
then is born  
An authentic lord of pastures, with his shoulder-  
scratching horn."

"When the soldier in the battle lays his life down for  
his king,  
Unto Swarga's perfect glory such a deed his soul  
shall bring."

"'Tis the fool who, meeting trouble, straightway  
Destiny reviles,  
Knowing not his own misdoing, brought his own mis-  
chance the whiles."

"'Time-not-come' and 'Quick-at-Peril' these fishes  
'scaped the net ;  
'What-will-be-will-be,' he perished, by the fisherman  
beset."

"Sex, that tires of being true,  
Base and new is brave to you !

Like the jungle-cows ye range,  
Changing food for sake of change."

"That which will not be will not be, and what is to be  
will be :

Why not drink this easy physic, antidote of misery?"

" Whoso trusts, for service rendered, or fair words, an  
enemy,

Wakes from folly like one falling in his slumbers from  
a tree."

"Fellow be with kindly foemen, rather than with  
friends unkind ;

Friend and foeman are distinguished not by title but  
by mind."

" Whoso setting duty highest, speaks at need unwel-  
come things,

Disregarding fear and favor, such an one may succor  
kings."

" Brahmans for their lore have honor ; Kshattriyas for  
their bravery ;



Vaisyas for their hard-earned treasure; Sudras for humility."

"Seven foeman of all foeman, very hard to vanquish be :

The Truth-teller, the Just-dweller, and the man from passion free,

Subtle, self-sustained, and counting frequent well-won victories,

And the man of many kinsman—keep the peace with such as these."

"For the man with many kinsmen answers by them all attacks ;

As the bambu, in the bambus safely sheltered, scorns the axe."

"Whoso hath the gift of giving wisely, equitably, well ;  
Whoso, learning all men's secrets, unto none his own will tell :

Whoso, ever cold and courtly, utters nothing that offends,

Such an one may rule his fellows unto Earth's extremest ends."

"Cheating them that truly trust you, 'tis a clumsy villany !

Any knave may slay the child who climbs and slumbers on his knee."

"Hunger hears not, cares not, spares not ; no boon of the starving beg ;

When the snake is pinched with craving, verily she eats her egg."

---

"Of the Tree of State the root  
Kings are—feed what brings the fruit."

---

"Courtesy may cover malice ; on their heads the woodmen bring,

Meaning all the while to burn them, logs and faggots  
—oh, my King !

And the strong and subtle river, rippling at the cedar's foot,

While it seems to lave and kiss it, undermines the hanging root."

---

"Weep not ! Life the hired nurse is, holding us a little space ;

Death, the mother who doth take us back into our proper place."

“Gone, with all their gauds and glories: gone, like  
peasants, are the Kings,  
Whereunto this earth was witness, whereof all her  
record rings.”

“For the body, daily wasting, is not seen to waste  
away,  
Until wasted; as in water set a jar of unbaked clay.”

“And day after day man goeth near and nearer to his  
fate,  
As step after step the victim thither where its slayers  
wait.”

“Like as a plank of driftwood  
Tossed on the watery main,  
Another plank encountered,  
Meets—touches—parts again;  
To tossed, and drifting ever,  
On life’s unresting sea,  
Men meet, and greet, and sever,  
Parting eternally.”

“Halt, traveler! rest i’ the shade: then up and leave  
it!  
Stay, soul! take fill of love; nor losing, grieve it!”

“Each beloved object born  
Sets within the heart a thorn,  
Bleeding, when they be uptorn.”

“If thine own house, this rotting frame, doth wither,  
Thinking another’s lasting—goest thou thither?”

“Meeting makes a parting sure,  
Life is nothing but death’s door.”

“As the downward-running rivers never turn and  
never stay,  
So the days and nights stream deathward, bearing  
human lives away.”

“Bethinking him of darkness grim, and death’s un-  
shunnèd pain,  
A man strong-souled relaxes hold, like leather soaked  
in rain.”

“From the day, the hour, the minute,  
Each life quickens in the womb;  
Thence its march, no falter in it,  
Goes straight forward to the tomb.”

“An ’twere not so, would sorrow cease with years?  
Wisdom sees right what want of knowledge fears.”

“Seek not the wild, sad heart! thy passions haunt it;  
Play hermit in thy house with heart undaunted;  
A governed heart, thinking no thought but good,  
Makes crowded houses holy solitude.”

“Away with those that preach to us the washing off  
of sin—

Thine own self is the stream for thee to make ablutions in :

In self restraint it rises pure—flows clear in tide of  
truth,

By widening banks of wisdom, in waves of peace and  
truth.”

Bathe there, thou son of Pandu? with reverence and  
rite,

For never yet was water wet could wash the spirit  
white.”

---

“Thunder for nothing, like December’s cloud,  
Passes unmarked : strike it hard, but speak not loud.”

---

“Minds deceived by evil natures, from the good their  
faith withhold ;

What hot conjee once has burned them, children blow  
upon the cold.”

THE END OF PROVERBIAL WISDOM.

## AFTER DEATH IN ARABIA

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By EDWIN ARNOLD.

---

He who died at Azan sends  
This to comfort all his friends :

Faithful friends ! It lies, I know,  
Pale and white and cold as snow ;  
And ye say, " Abdallah's dead !"  
Weeping at the feet and head,  
I can see your falling tears,  
I can hear your sighs and prayers ;  
Yet I smile and whisper this—  
" *I* am not the thing you kiss ;  
Cease your tears, and let it lie ;  
It was mine, it is not I."

Sweet friends ! What the women lave  
For its last bed of the grave,  
Is but a hut which I am quitting,

Is a garment no more fitting,  
Is a cage from which, at last,  
Like a hawk my soul hath passed.  
Love the inmate, not the room—  
The wearer, not the grab—the plume  
Of the falcon, not the bars  
Which kept him from those splendid stars.  
Loving friends! Be wise and dry  
Straightway every weeping eye—  
What ye lift upon the bier  
Is not worth a wistful tear.  
'T is an empty sea-shell—one  
Out of which the pearl is gone;  
The shell is broken, it lies there;  
The pearl, the all, the soul, is here.  
'Tis an earthen jar, whose lid  
Allah sealed, the while it hid  
That treasure of his treasury,  
A mind that loved him; let it lie!  
Let the shard be earth's once more,  
Since the gold shines in his store!

Allah glorious! Allah good!  
Now thy world is understood;  
Now the long, long wonder ends;  
Yet ye weep, my erring friends,  
While the man whom ye call dead,  
In unspoken bliss, instead,  
Lives and loves you; lost, 't is true,

By such light as shines for you ;  
But in the light ye cannot see  
Of unfulfilled felicity,  
In enlarging paradise,  
Lives a life that never dies.

Farewell, friends! Yet not farewell;  
Where I am, ye, too, shall dwell.  
I am gone before your face,  
A moment's time, a little space.  
When ye come where I have stepped  
Ye will wonder why ye wept ;  
Ye will know, by wise love taught,  
That here is all, and there is nought.  
Weep awhile, if ye are fain,  
Sunshine still must follow rain ;  
Only not at death, for death,  
Now I know, is that first breath  
Which our souls draw when we enter  
Life, which is of all life center.

Be ye certain all seems love,  
Viewed from Allah's throne above ;  
Be ye stout of heart, and come  
Bravely onward to your home !  
*La Allah illa Allah !* yea !  
Thou love divine ! Thou love always !

He that died at Azan gave  
This to those who made his grave.



## "SHE AND HE."

---

By EDWIN ARNOLD.

---

"She is dead!" they said to him; "come away;  
Kiss her and leave her, thy love is clay!"

They smoothed her tresses of dark brown hair;  
On her forehead of stone they laid it fair;

Over her eyes that gazed too much  
They drew the lids with a gentle touch;

With a tender touch they closed up well  
The sweet thin lips that had secrets to tell;

About her brows and beautiful face  
They tied her veil and her marriage lace,

And drew on her white feet her white silk shoes—  
Which were the whitest no eye could choose—

And over her bosom they crossed her hands.  
"Come away ;" they said ; "God understands."

And there was silence, and nothing there  
But silence, and scents of eglantere,

And jasmine, and roses, and rosemary ;  
And they said, "As a lady should lie, lies she."

And they held their breath till they left the room,  
With a shudder, to glance at its stillness and gloom.

But he who loved her too well to dread  
The sweet, the stately, the beautiful dead,

He lit his lamp and took the key  
And turned it—alone again—he and she.

He and she ; but she would not speak,  
Though he kissed, in the old place, the quiet cheek.

He and she ; yet she would not smile,  
Though he called her the name she loved erewhile.

He and she ; still she did not move  
To any one passionate whisper of love.

Then he said : "Cold lips and breasts without breath,  
Is there no voice, no language of death ?

"Dumb to the ear and still to the sense,  
But to heart and to soul distinct, intense ?

"See now ; I will listen with soul, not ear ;  
What was the secret of dying, dear ?

"Was it the infinite wonder of all  
That you ever could let life's flower fall ?

"Or was it a greater marvel to feel  
The perfect calm o'er the agony steal ?

"Was the miracle greater to find how deep  
Beyond all dreams sank downward that sleep ?

"Did life roll back its records dear,  
And show, as they say it does, past things clear ?

"And was it the innermost heart of the bliss  
To find out so, what a wisdom love is ?

"O perfect dead ! O dead most dear,  
I hold the breath of my soul to hear !

"I listen as deep as to horrible hell,  
As high as to heaven, and you do not tell.

"There must be pleasure in dying, sweet,  
To make you so placid from head to feet !

' I would tell you, darling, if I were dead,  
And 'twere your hot tears upon my brow shed —

" I would say, though the Angel of Death had laid  
His sword on my lips to keep it unsaid.

" You should not ask vainly, with streaming eyes,  
Which of all deaths was the chiefest surprise,

" The very strangest and suddenest thing  
Of all the surprises that dying must bring."

Ah, foolish world ; O most kind dead !  
Though he told me, who will believe it was said ?

Who will believe that he heard her say,  
With the sweet, soft voice, in the dear old way :

" The utmost wonder is this—I hear  
And see you, and love you, and kiss you, dear ;

" And am your angel, who was your bride,  
And know that, though dead, I have never died."

THE END







